A SUMMONS FOR SLEEPERS.

Wherein moſt grievous and notorious Offenders are cited to bring forth true fruits of repentance, before the day of the Lord now at hand.

Hereunto is annexed, A patterne for Paſtors, deciphering briefly the duties pertaining to that Function.

By LEONARD WRIGHT.

Newly corrected and augmented.

Apoc. 12. 12.

Woe be to the inhabitants of the earth, and the Sea, for the devill is come downe unto you, whoſe wrath is great, becauſe he knoweth that his time is but ſhort.

1 Pet. 5. 8.

Be ſober and watch, &c.

Luk. 12. 37.

Happy are thoſe ſervants, which the Lord when he commeth, ſhall finde waking.

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The Epiſtle to the *Reader*.

TO feed thy fancie with frivolous fables, Gentle Reader, as to tell thee of drowſie *Endimion*, who deſired of *Jupiter*, to ſleepe perpetuall; or *Epimenides*, who in ſeeking his Fathers ſheepe, tooke a nappe of forty and ſeven yeares long; or thoſe ſeven ſuppoſed Saints, whom the golden Legend reporteth to have ſlept two hundred yeares and odde) is no part of my purpoſe. But rather as one in griefe of conſcience, for the zeale of my God, what in mee lyeth, to wake and ſtirre up thoſe wicked and ſinnefull ſluggards, whom the curſed Serpent in Paradiſe, above five thou- Gen. 3.
and five hundred ſixtie and two yeares paſt, applying not the ſinne of the Sea-Calfe to their heads, but that inchanted Apple of perdition to their hearts, hath ſo venemouſly infected with contagious poiſon of iniquitie, and lulled ſo ſoundly aſleepe in the careleſſe Cradle of ſecuritie; that neither the golden Bells of *Aaron*, the thundering Trumpe of *Eſay*, the well-tuned Cymballs of *David*, the pleaſant Harmony of the Evangeliſts, nor the ſweet comfortable Pipe of Chriſt himſelfe, could once as yet allure them to repentance and amendment of life: truſting that God, by this my plaine rough ſummons, penned without feare or flattery, ſhall now in

the dawning of the day, ring ſuch a peale at the doore of their conſcience, as ſhall either move them at length to love him in his mercies, provoke them to feare him in his Juſtice, or leave them unexcuſable in the day of vengeance. But of all the ſinneſull crue of napping ſleepers in generall, is lately revealed unto us one notable and peſtiferous Sect eſpeciall; moſt odious to God, grievous to his Church, dangerous to the State, and noyſome to the Common-wealth; of whom, the Holy Ghoſt by the Penne of the Apoſtles, hath moſt lovingly fore-warned us; decyphering them in their colours, with titles correſpondent to their manners: as, covetous boaſters, diſdainefull mockers, falſe accuſers, murmuring complainers, diſſembling hypocrites, Authours of Sects, and deſpiſers of Authoritie; having a ſimilitude of godlineſſe, but have denyed the power thereof, in whom Satan hath transformed himſelfe into an Angell of light, whoſe reſtles rage doth manifeſtly ſhew the ruine of his Kingdome at hand. Theſe under a colour and ſhadow of Religion, are ſo vehemently ſet on fire, to ſhake off the yoake of Obedience, and ſeeke Innovation, as nothing is thought tolerable, but what they like; and what they allow, muſt onely ſtand for Law: whereby the Church is torne in pieces, Authoritie condemned, vice advanced, vertue neglected, and all men in opinion, wonderfully diſtracted. Looke where they doe loath, every mite is made a monſter; every gnat, a Cammell; and every trifle, a treſpaſſe; which muſt bee curiouſly ripped up, and made open to the view of the world. But where they like, mountaines are no moates, nor beames noblemiſhes; love muſt cover the multitude of ſinnes, and all things ſmothered up with a ſhew of holineſſe. Their pretence (as their Captaine ſaith) is to marre the Prelates, the ancient grave Paſtors, reverend Fathers, and chiefe Pillars of our Church; the middle Cord of that three-fold Cable, the onely anker, ſtaffe, and ſtay

1 Tim. 2. 3.
1 Tim. 4. 2.
Iud. 16. 18, 19.
2 Cor. 11. 13, 14.
Apoc. 12. 12.

The Prelates propounded, The Potentats pretended.

of

of our Common-wealth: much like those ravening Wolves, which by no meanes would enter league with the poore Sheepe, unlesse their Mastiffes (whom they feared) were delivered unto them: but dangerous was that peace, and simple were those Sheepe, to yeeld their Dogges to such as sought to prey upon their carkasses. They resemble in divers points that notable and presumptuous crue of Rebels, *Jacke Straw*, and his fellowes; who being devillishly incensed with mutation, pretending a cause of libertie, stirred up such trouble and civill dissention in this Land, as nothing could appease, unlesse the King would grant to put downe all the Nobles and Prelates, reserving onely a few to bee of his Councell, and the Rascall rabble of begging Friers, to live of the peoples devotion: much like the Prelacie, which these new-devising Church-Founders are now so desirous to have established; who must bee no Bishops to beare the state and title of honour, but Superintendents, to controll Princes: no beneficed men, and why? because it bringeth a charge, as Fruits, Tenths, and Subsidies to his Majesties Coffers, Hospitalitie to their Neighbours, and generall reliefe to the poore; but must live popularly with their feet under other mens Tables, and their tongues tyed to other mens purses. But *Jacke Straw* was taught to know how horrible a thing it was once to lift up either hand, tongue, or heart against the Lords annointed, or doe his Prophets any harme, by the Maior of *London* sheathing his Dagger in his bosome. So would these bee learned to understand, that the Word of God doth teach, and our *English* Lawes command, obediently to honour the Prince, and reverence the Prelate. To conclude (gentle Reader) I crave onely thy friendly censure without partialitie; not forgetting the good Hermit, who having three of his friends come to visite him, for want of better dainties to entertaine them, bestowed on every of them an old

The Potentate Prelate and people. Mat. 7.15, 16. Act. 20.29,30.

Richard the second.

1 Reg. 24. Psal. 105.15. Rom 13.1.2.5. 1 Pet. 2.13.14. Tit. 3.9.10.11. Heb. 13.7. 1 Tim. 5.1.17.

Apple, halfe putrified with ſpots. The firſt friend, to ſhew his affection, devoured his Apple heartily, ſound and rotten, together as it was. The ſecond, more nice than wiſe, becauſe his was ſpotted in part, diſdainefully threw away the whole. The third making choice of the beſt, rejected onely the reſt. So doe I wiſh thee, not with the firſt friend, to devoure the bad with the good; neither with the ſecond, to caſt away that is good, becauſe of ſome bad: but with the third, to accept and uſe that is wholeſome, and refuſe that is lothſome.

Vale in Chriſto.

LEONARD WRIGHT.

A Summons for Sleepers.

AFter that the Apostle Saint Paul had taught the Romanes many notable Lessons and Rules, touching the Doctrine of Christian Faith, Charitie, and Obedience to Magistrates. In going on to exhort and perswade them to repentance and amendment of life, hée taketh occasion to speake of time, of sléep, of light, and of darknesse. And that considering the season, (saith hée) that it is now time that wée should wake from sléep: for now is our salvation nérer than when wée beléeved. The night is past, and the day is at hand: let us therefore cast away the workes of darknesse, and put on the Armor of light, &c. Rom. 13. 11, 12.

This word dormire to sléepe, in some places of the holy Scriptures, is taken for requiescere, to rest: as our Saviour Christ came to his Disciples and found them a sléepe: Christ himselfe slept in the sterne of the Ship, and Peter slept betwéene two Souldiers. Againe, in some places, it is taken to sléepe in Sepulchro, the Grave: as David and Salomon slept with their Fathers

thers: Behold, saith Job, I must slæpe in the dust: And Saint Paul saith, The faithfull that are dead, are fallen aslæpe in Christ. But that slæpe which the Apostle doth here speake of, is to slæpe in ignorance, darkenesse and sinne. The way of the ungodly is called darkenesse, and shadow of death. To wake up this
Iohn 9. 15. kinde of sleepers, and rebuke the world of sinns, is my chiefe intent, and purpose in this Booke. Which is, no doubt, a thankelesse office, and a very unthriftie occupation: veritas odium parit, truth never goeth without a scratcht face: hee that will bee busie with væ vobis, let him looke shortly for coram nobis. So long as Micheas prophesied victory against the Assyrians, he was
1 Thes. 8. a trim Prophet: but after, when he told them the con-
Mat. 27. trary, they had him in great disdaine. When our Saviour Christ fed the people, they would have made him a King: but after, when he began to rebuke their naughtie manners, they desired to have him crucified: even so in these dayes, our daintie eares can hardly abide to heare our vices touched: Much like the foolish Asse, that when he is a loading, standeth stocke still, but in taking the load off his backe, doth yearke out behinde. It may aptly bee said unto our people, as Martiall the Poet said once to his Friends: My Friends (saith hee) you will embolden me to speake the truth, and the truth is this, that you cannot abide to heare the truth. Hee therefore that will utter his conscience without feare or flattery, shall hardly escape without imminent danger. Notwithstanding, how odious and despised soever Gods Prophets shall seeme to the eyes of the World, they must not bee afraid to speake the truth, and to beate downe the infection of sinne and wickednesse. How dangerous soever it bee for Lot to reprove the filthinesse
Gen. 19. of the Sodomites, yet must hee not cease to say unto them: I pray you my Brethren doe not so wickedly. Though it cost John Baptist his head, yet must hee not
Mat. 6. 18. forbeare to say unto Herod: It is not lawfull for thee

to

to haue thy brother Philips wife. Though Nathans
message seeme never so perillous, yet must hee not be
afraid to say unto David, Thou art the man, it is thou 2. Reg. 12.
that hast done this deed. Elias must not bee afraid to
say unto Achab, It is thou and thy fathers house that 3 King 18.
hath brought this plague upon Israel. Jonas must
not refuse to cry out in the streetes of Ninivie: Yet re- Ionas 3.
maineth forty dayes, and Ninivie shall bee destroyed.
Our Sauiour Christ sent forth his Disciples as sheepe Math. 10.
amongst Wolves: I haue giuen thee a face of brasse, Ezech. 3.
as hard as a flint stone, that thou shalt not bee afraide
to tell my people their sinnes and offences, saith the
Lord. As Christ himselfe tooke all our sinnes upon
him, so ought every good christian to take the iniuries
done to him as his owne. The Lord hateth as Prov. 17.
well him that iustifieth the ungodly, as hee that con-
demneth the innocent. O Lord (saith David) I haue Psal. 139.
alwayes hated those that loue not thee, and beene a
stranger to those that haue forsaken thy Law. Amicum
esse licet, (saith the Philosopher) sed usque ad Aras. He that is not
David would haue no friends, but those that were with me, is a-
Gods friends, nor enemies, but those that were Gods gainst me, saith
enemies: and he that will beare with the vice of his our Saviour.
dearest friends, wherein God is offended, is unwor-
thy the name of a Christian. And he that rebuketh vi-
ces where amendment doth follow, killeth the sinner
that man hath made, and saueth the man whom God
hath made. We read in the Gospell of certaine peo-
ple that were possessed with Diuels, which Christ
himselfe did cast out, and gaue power to his Disciples Mat. 16. 9.
to doe the like. But I thinke in no age from the be- Mat. 10. 1.
ginning, was there ever so many possessed with diue- Luk. 4. 36.
lish spirits, as in these our miserable dayes. In old Luk. 9. 1.
time, Agar was more fruitfull than Sara: and in our
time, the Church is so barren, and the world so fruite-
full to bring forth huge swarmes of wicked impes, that
hard it is to finde one corner, calling, or kinde of life

without them. We read of seven principall, or captaine Divels, who have alwayes borne a great sway amongst men. The first, called Lucifer, the divell of pride and presumption. The second, Belzebub the Lord of envy and malice: The third, Satan, the master of wrath and disdaine: The fourth Abadan, the patron of sloth and idleneſſe: The fifth, Mammon, the father of covetouſneſſe and ſnudgery: The ſixth, Belphegor, the god of gluttony and drunkenneſſe: and the ſeventh, Aſmodius, the ruler of Letchery and Whoredome. And whoſoever is infected with any of the ſaid vices, be ſure hee is poſſeſſed with a great Captaine Divell, which muſt of neceſſity bee caſt out, or elſe of force the man muſt periſh. And ſurely, the Clergy of long time have bin very carefull and diligent in diſcharging their duty herein, ſo as the immortall ſeede of the Goſpell, ſince the Apoſtles time was never more plentifully ſowne. Notwithſtanding the ſmall teſtimony of amendment declareth it to bee rather knowne than kept. The people ſo lovingly linckt in League with the Devill, their eares are ſo deafe, their ſences ſo dull, their wils ſo obſtinate, and their hearts ſo barren, as they have neither ſence to taſte, ſtomacks to digeſt, nor hearts to credite, except it ſæd their filthy infected humors. I thinke if the Preachers ſhould goe in ſackecloth like Eſay, or with irons about their neckes like Ieremy, yet were there ſmall hope of amendment. If thoſe good ancient Fathers who complained ſo grievouſly of the wretchedneſſe of their time, did ſee the horrible abuſes, and vile corruptions of our age, they would wonder at our folly, and burſt out in teares at our miſery. Or if Saint Paul himſelfe were here now to ſee our pittileſſe dates, when charity is growne ſo cold, and humanity almoſt forgotten, no doubt he would wonder, and ſay: Surely theſe people are poſſeſſed with divels, they ſléepe in ſinne, and it is high time to wake them.

Eſay 14. Matt. 12. Luke 22. Apoc. 9. Mat. 6. A gaping Idol. Tob. 3.

Luke 13. 3.

Eſay 15. Ier. 28.

And

And first to beginne with the great rich giants, and Esa 34.
covetous proulings cozmozants of this land: abundance
of wealth hath so bewitched their unsatiable mindes,
and taken such root in their flinty hearts, that nei-
ther feare of God, the infamy of the world, noz Hell Esa 5.
mouth that gapes foz them, can once stanch their gree-
dy desires. There is such ioyning of house to house,
ground to ground, field to field, land to land, farme to
farme, and living to living, to maintaine their proud
backes, golden heads, and costly throats, still scra-
ping foz superfluity, that the poze cannot have to aide
necessity: the one wallowing in wealth, and floating
in prosperity, the other wrastling with need, and like
to sinke in misery. They have power to get riches, po-
licy to keepe them, and time to possesse them, but want Prou. 4.
hearts to use them: so as the moze goods they have,
the moze they desire, and lesse good they doe. A number
have two much, but none have enough: having so much
doings that they can doe nothing well. They swell Amos 4.1.
with intollerable pride and envy, oppressing their poze Mich. 2. 1. 2.
brethren, some by foze like Lions, and some by fraud
like foxes, so that if rich Achab beginne once to frowne,
all Westminster Hall and other places to helpe, can-
not keepe pooze Naboth his vineyard. Againe, they build 3 King. 21.
great gozgeous houses, as though they should live foz
ever, and surfeit with excesse of diet, as though they
should dye to mozrow: being lesse charitable than the
Divell himselfe, who desired to have stones turned in- Mat. 4.
to bread: but they tarne and convert Beefe and Bread
that was wont to feed the pooze, into stones and bravery,
and have brought the common wealth to common mi-
sery. The silly wretched soules may feed their eyes
with gazing, but their bellies may starve foz food. The
goods of Christians by right should be private to no
mans lust, but common to every mans need, accozding
to their state and calling: but they are prodigally spent
in vaine pompe and superfluity, and made intising

baits to draw men to sinne at their pleasure, and repent at their leasure. Hipocricie and superstition did bleare the eyes of Papists: and ambition and covetousnesse putteth out the eyes of Protestants. In times past he that held by violence that was not his owne, or converted other mens goods to his owne use, or sought either by fraudulent or violent meanes to take away their lands or livings, was accounted a théefe, and the lawes prescribed severall punishments, and kindes of death, according to the quality of the offence. But if there were commission granted at this day, to hang up all such théeves and robbers, I thinke we should rather want gibbets then théeves to furnish them. These worldlings (no doubt) are possessed with Mammon, that great Master divell, they sléepe in sinne, and it is high time to wake them. Either they thinke there is no God, or I must thinke they are no men.

What meane you my Brethren and Countrymen? will your covetous minds never be satisfied? Christ hath redéemed you from the world, and will you still be partners with the Divell, in possessing the world? It
2 Pet. 3. will shortly passe away and perish before your eyes: & will you make it your God? What madnesse is it to
Prov. 15. repose your felicity in that which is nothing else but
Pro. 31. troubles to your bodies, disquietnesse to your minds, cares to your hearts, inticements of vice to your Children, séedes of envy to your neighbours, and occasion to your enemies? never got without travell, kept without danger, nor left without griefe. Gold is cal-
Eccl. 31. led the baite of sinne, the snare of soules, and the hooke of death. It is aptly compared to a fire, whereof a lit-
1. Tim. 6. tle is good to warme a man, but too much will burne
Eccles. 10. him up altogether. Covetousnesse is called the roote of all evill: there is nothing worse than a covetous man (saith Jesus Sirach) nor a more wicked thing then to love money: for such a one hath even his soule to sell. A covetous mans purse is called the divels mouth.

The

The Chariot of covetousnesse is said to bee carried of foure wheeles of vices, churlishnesse, faint courage, contempt of God, and forgetfulnesse of death, it is drawn by two horses, called greedy to catch, and holdfast: the carter that driveth it, desire to have, and the carter hath a whip called loath to forgoe. Barnard.

If rich worldlings would weigh with themselves the great wealth they possesse, and the little good they doe withall: what intollerable evils they have committed, and how much better they might have done: how apt they are to offend, and how slow to amend: they would be ashamed to live, and in great feare to dye. It is hard (saith our Saviour) for a rich man to enter into the Kingdome of Heaven: they are more hardly converted unto God than poore men, for three causes. First, for that pride is alwayes annexed unto riches. Secondly, the heart of a rich man is choaked with worldly cares. Thirdly for as much as they are endued with temporall comforts, they have small regard unto spirituall consolation. Woe bee unto such greedy worldlings, and fat bulles of Basan, as covetously gather together evill gotten goods, that they may set up their nests on high, to scape from misfortune: which wallow in wealth and prosperity like pampered oxen preserved for the day of slaughter, kicke at their duty, breake the hedge of their bounds, and run where they list: for without speedy repentance, they shall shortely be turned into hell, and all the people that forget God. Woe be unto the proud wealthy rulers in Sion, that sit in the chaire of wilfulnesse, and lye upon soft couches, and beds of Ivory, selling their birth-right with Esau for the pottage of pleasure: for they shall be sore punished. Goe to now, you rich worldlings, and Rams of the flocke, which live here in pleasure and wantonnesse (saith the Apostle) Weepe and howle for the miseries that shall come upon you: for the day is at hand, when you must yeeld account of every

Mar. 10. 25. Math 19. 23.

Abacuck. 2. Amos 6. Iob 21. Esa 34. Iere. 1: 3.

Psal. 22. Amos 6.

Gen. 25. Wisd. 6. Iere. 25. Iam. 5.

very penny you have received, and were put in truſt withall. When without ſpeedy repentance your wealth and proſperity ſhall be turned into ſcarceneſſe and penury, your ioy and gladneſſe into ſorrow and heavineſſe: your mirth and pleaſure into lamentation and mourning: your peace and ſecurity into miſerable calamity, and your dainty dyet into weeping, wailing, and gnaſhing of teeth: fire and brimſtone, ſtorme and tempeſt, this ſhall be your portion to drinke. What profiteth a man to gaine the whole world, and yet loſe his owne ſoule?

2 Pet. 2.
Iſai. 34.
Mat. 8. 12.
Pſal. 11.
Math. 16. 26.

If a noble man ſending his ſervant about his affaires, ſhall commit his money into his hands upon truſt, with a commandement in writting, how to lay it out, thus much upon ſuch a thing, and thus much upon ſuch: if that ſervant when his maſter ſhall call him to account: ſhall ſay unto him, thus much I ſpent upon pompe, pride and ſuperfluity, and thus much upon riot, whoredome and vanity, ſo as I could ſpare little or nothing to beſtow as you commanded: he would ſurely take that malepert fellow by the eares, thruſt him out of his ſervice, and commit him to priſon for his ſawcineſſe. Even ſo hath God himſelfe, the Lord of all Lords, made and appointed rich worldlings his ſervants and Stewards committing his treaſure into their hands upon truſt, with a commandment in writting, to beſtow it in helping and relieving his poore diſtreſſed children, whom he hath choſen to receive the glad tidings of his Goſpell, and bee heires of his kingdome, whom he hath left here in his owne ſtead, to ſupply his owne abſence, and whatſoever is done to them his pleaſure is to accept it, as done to himſelfe. It was promiſed Moſes for a bleſſing, that the Land where hée dwelt ſhould never be without poore people. Bleſſed is he that conſidereth the poore and needy ſaith the Pſalmiſt, the Lord ſhall deliver him in the time of trouble, but hée that hath this worlds good, and ſeeth his brother have

Math. 11. 5.
Iam. 2. 5.
Luke 6. 20.
Ioh. 12. 8.
Mar. 14. 7.
Deut. 15.
Pſal. 41.

neéde,

nèd and shutteth vp his compassion from him, sayeth the Apostle, how dwelleth the loue of God in him?

Be not deceiued my brethren God will not be mocked: as worldly riches are Gods good blessings, to such as can use them: so are they his fearefull curses to such as abuse them. You ought to spare neither goods nor lands to maintaine the law of charity. Seing hée that had hid his talent was cast into vtter darkenesse, no doubt such wicked Stewards as doe not onely hoord vp, but also waste, mispend, and abuse the Lords Talents, shall be sore punished. 1 Ioh. 3. 18. Gal. 6. 7.

O Dives, Dives non omni tempore vives,
Fac bene dum vivis, post mortem vivere si vis,
Da tua, tum tua sunt, post mortem tunc tua non sunt. Barnard.

Hee that stoppeth his eares from hearing the poore, saith the wise man, shall cry himselfe and not be heard. Prov. 21.

It is true indeed that every man ought to haue an honest care for his family: nature doth teach it, reason doth perswade it, the word of God doth allow it, and he is worse then an infidell that neglecteth it: yet not for superfluity, but according to his state and calling, to aide necessity: and that after the rule of our Sauiour Christ, first to seeke the Kingdome of God, and then he will blesse all his labours, and encrease his store, that he may alwayes haue sufficient: it is not worldly wealth, but the Lords blessing that maketh rich. Prosperity, saith Salomon doth follow liberalitie, so that he which is liberall to the poore, shall neuer want: and daily experience teacheth, how God doth commonly blesse the good house keeper with great plenty, when hard patching prowlers haue often such scarcity as all men wonder how the diuell they waste it. 1 Tim. 5. 8. Mat. 6. 33. Pro. 10. Pro. 17. Pro. 28. 2 Cor. 9. 10. Pro. 22.

An other intollerable mischiefe, is that incurable canker of vsury, which hath brought many an honest man to misery. It is the office and duty of a good christian, whom God hath inriched with plenty, to bee alwayes ready and willing either by liberall giving, or cha- Iam. 2. 15.

charitable lending, to helpe, comfort, and relieue his poore needy neighbours in distresse. The law of nature doth teach it: the rule of charity doth will it: and Christ himselfe doth command it. Whatsoeuer you would that men should doe unto you, doe euen so unto them, for that is the Law and the Prophets: If thy brother be impoverished and fallen in decay, thou shalt relieue him. Thou shalt open thy hand to thy poore brother, and lend him sufficient for his need. From him that would borrow, saith our Saviour Christ, turne not away thy face. He that hath pitty on the poore, saith Salomon, he lendeth unto the Lord: and looke what he layeth out, it shall be paid him againe. Seeing then, that God himselfe the author and giver of all good blessings, and without whom not so much as a sparrow falleth upon the ground, whose promise is ever most certaine and sure, yea and Amen, will bee surety for his poore afflicted members, and pay their debts to the uttermost farthing: Sure there is no honest nature, nor true Christian heart, having any sparke of grace, or feare of God, knowing himselfe to have store to helpe his poore needy neighbour in distresse, that contrary to his owne conscience, either would or durst so dissemble and mocke with his heavenly Maiesty, as to answer him with excuses.

Mat.7.12.
Levit.25.
Deut.15.
Mat.5.42.
Pro.19.
Mat.10.29.
They that feare the Lord wil not mistrust his word.
Eccles.2.
Iam.2.16.13.

As love and charity are two speciall fruits of faith and religion: so are free gift and favourable love two speciall fruits of love and charity: and most certaine tokens to know a pittifull christian from a cruell infidell.

And as we are commanded to lend so are we to lend freely without usury, Thou shalt not oppresse or bite thy brother with gaine or usury, for that is not to helpe or relieve, but rather to impoverish and utterly undoe them. Cursed be that loue that bringeth borrowing to begging.

Exod.22.
Proverb.28.

An old dog & an hungry flea is said to bite sore, but the couetous usurer biteth sorer: he that is catcht once in the usu-

usurers bonds, is much like a bird snared in a limebush, the more she wrestles, the faster she is. Cato being asked what it is to lend upon usury, answered, Quid hominem occidere? S. Bernard would have a man rather to doe any slavery, then sell his patrimony, yet rather to sell his patrimony, than borrow upon usury. Chrisostome compareth usury to the sting of an Aspe, whose venemous infection casting the party into a pleasant sweet sleep, disperseth into every member of his body, that presently hee dieth: even so the borrowing upon usury seemeth sweet for the time, but in the end, the venemous infection thereof will so run through his substance, that all that he hath is soone converted into debt. Cicero offic. lib. 2. Barn rd upon the Canticle. Serm. 39. Chrysostome upon Mat. 5.

These are the devouring Caterpillars of the common wealth, whose eares in respect of any goodnesse, are as deafe as a dooze naile, their eyes as blind as a beetle, their hearts as hard as a flint stone, & their pouch as greedy as hell mouth. An usurer is worse than Iudas, who after he had sold Christ but once, repented & restored the money againe: but the usurer selleth him in his members continually, and yet never repenteth nor restoreth the money againe: he is compared to infectious leapers, unmeet for any christian assembly, or to a noysome hog, for that he is never profitable till he dye, that his friends may strive for his wealth, the worms for his carkas, & the divels for his soule. We are taught in the holy Scriptures to reiect him that is an hereticke, after the first & second admonition as a firebrand of hell, knowing that such a one is perverted, and seemeth even damned in his own iudgement. And for asmuch as the vice of usury is directly against the commandement, & yet most wilfully & obstinately is practised after so many & vehement admonitions. I thinke it verily in those so often warned a sin against the holy Ghost which shall never be pardoned, neither in this world, nor in the world to come, but even as Lucifer was cast downe from heaven into the horrible dungeon of hell for pride: so shall they be cast headlong down from the earth, to frie in hell torments for covetousnesse. So loathsome was that filthy Titus 3. Exod. 22. Mal. 12. 28. Mar. 3. 29. 1 Ioh. 5 18. Psal. 15.

wed in times past, that they were excommunicate as unworthy to come in any christian congregation, nor suffred to be buried in christian mans buriall: and if they fell in poverty, it was not lawfull for any man to relieve them, neither might the Minister in time of sickness resort to exhort them, but were suffered to dye like dogs as they lived.

Some thinke to qualifie the offence, by taking somwhat lesse than ordinary, but we may not seeme wiser than the holy Ghost: there is no more meane in this vice, than is in theft, adultery and murther. He that stealeth a penny, is a theefe, as wel as he who stealeth an hundred pound: he that committeth fornication but once, is guilty as well as hee who hath offended a dozen times: he that killeth but one man, breaketh the law as wel as he who hath killed twenty: & he that taketh but a penny of gaine, is an usurer, as well as he who taketh ten pound. Though the dog bite surer than the flea, yet the flea biteth. Adam thought it but a small offence to bite the apple, but he was banished from Gods presence for breaking his commandement.

Som would cloake their usury by fraudulent bargaines and sales: but though such subtile worldlings, void of all conscience, charity & feare of God, be never so crafty and politike, to seeke some meanes by wresting of law, to run headlong to the divell, yet God will not be mocked: truth is truth, and falshood is falshood. Whatsoever is lent out either in money or wealth, if the lender receive more in gaine than he delivered out, it is usury: the alteration of the title cannot take away the badnesse of the vice.

Deut. 23. Ezech. 18.

Some to avoid the name of an usurer, deny to lend any at all, who in flying of Scylla, fall in Charibdis: & in stead of an usurer become a manslayer. The commandment hath two branches, to lend, & to lend without usury, so is there two wayes for covetous rich worldlings to run headlong to hell; the one by lending upon usury, and the other in not lending at all, and to dye for it they will thither either by the one way or the other: & seeing they will needs go, I thinke it better to send them that way, by which other may have som use of their mony, than to stop the way clean up.

Psal. 122. 1 Ioh. 3. 17.

These

These usurers (no doubt) are possessed with some great master divell: they sleepe so deadly in sinne, that it is hard to awake them, and therefore to themselves I leave them. Som thinke the borrower to be an offender as well as the lender, but I am not of that mind: for God knoweth (poor soule) whereas hee is inforced through extreme necessity, without any evill intent, would be glad to borrow freely, but he is constrained to pray heartily, & pay dearely, & so long as the mind and intent is not defiled, no sin is cõmitted: as a woman that is abused by force against her will or he that being in perill upon the seas, casteth his goods out of the ship to save his life: or hee that is beset with thieves giveth his purse freely, lest his throat should be cut violently. Iere. 15. Esa. 14.

The next grievous abuse in this land, is the corruption of iustice, by meanes of to many ambitious Lawyers who swarme as thicke now, as the Fryers in times past, and are as covetous as they were superstitious: and as those wilfull beggers were maintained of devotion and charity, and the merchants are inriched through pride and brabery: so doe they live by malice and envy, by whom our good lawes are abused, as though they had bene made rather to enrich the Lawyers, than for execution of iustice, and become like spiders webs, where great flies passe easily through, but little flies are strangled, or a bait to catch birds: the lawyers are the fowlers, the iudge the net, and the poore clients the birds: for though their cause were never so plaine and sure, yet were hee much better to give halfe the price of his coat at the first, than to defend the whole through bribery and corruption of iustice, So long as their clients continue in greasing their unsatiable hands with unguentum rubrum, they seem to feel their matter, incourage them to proceed, and extolling their cause, as though the day were already won, till they have drawne all the money out of their purses,, and the marrow out of their bones: at last when all is gone, so as they cease to feed them, as the crow doth her brats, then war they cold as a stone, and finding one cavill or other, send them home To offend the good I meane not, and to spare the wicked I may not.

To sell justice is intollerable, but to sell injustice, is either bribery or plain knavery.

to agrée amongſt their neighbours: ah fooles, ſo they might have done before.

They are much like a brambie bush ſtanding in the midſt of a plaine field, whereunto the poore ſheepe in time of cold ſtormes run for ſuccour and harbour ſo long, till at laſt by little and little, being robbed of their fleeces, are ſent away naked. There is a pretty ſtory of a blind man, who carried about his fellow being lame, theſe in the way by chance finding an oyſter, fell at debate which of them was moſt worthy to have it, the one alleaging his eyes, the other his legs, at laſt, agréeing to bee iudged by the next man they ſhould méet, hapned upon a lawyer, who taking upon him to end this ſtrife, opened the oyſter, gave each of them a ſhell, and eate the meate himſelfe.

They let the man goe that offended, and puniſh the purſe that never offended.

Thus under a cloake and colour of iuſtice, they have prowled and ſcraped together the chiefe wealth and fat of the land, to the ſpoile and utter undoing of many an honeſt poore man, whoſe proud gorgeous attire doe plainly ſhew, they intend to rob a ſort of contentious fools purſes to pay for them, by whom they are maintained to ſwim in ſilkes, while themſelves roiſt in rags.

Theſe Lawyers therefore are ſurely poſſeſſed with ſome great maſter divell, they ſléepe in ſinne, and more dangerous than profitable for me to awake them: But I will pray unto God to convert and amend them.

All ſuch whoſe beginning is pride and ambition, moſt certaine their end will be ſhame and confuſion.

Not to kéepe the law is iniquity,
And not to mitigate the ſame is tirranny,
Pity without equity is plaine partiality,
And iuſtice without mercy, is extreame iniury.

Corrupt Lawyers are no doubt a ſcourge of God, ſent in the olde age of this froward world, to plagme ſuch wrangling and contentious men, as of an obſtinate willfull and malicious ſtomacke, refuſe to have their matters ended at home amongſt their quiet neighbours according to Gods law: for as ſins and diſobedience doe encreaſe ſo are puniſhments and iniuries heaped one upon another.

Prov. 25. 1 Cor. 6.

There

There came on a time before Alexander Severus, two Christians proudly contending & accusing each the other, whom the good Emperour forbade to name themselves Christians any more, for that their pride and malice declared them to be no followers of him whom they professed. But if Alexander did see how maliciously the people of our age doe ver, tosse and turmoyle one another in the law (not for corruption of evill manners, but rather that one may enioy the goods and possessions of another, without either right, conscience, or charity: some never at quiet with themselves, unlesse they bee at strife with their neighbors, and then seeke to abuse law & iustice as a cloak to purge their crooked stomacks, where some pay so deare for a purgation, that he is constrained to live in misery al his life after) he might well thinke and say, Surely these people are not inspired with the Spirit of God, but rather possessed with some great captaine devill, they sleepe in sin and it is high time to awake them. Yet some are enforced either to try law, or lose right, to whom there bee foure things requisite: First, a iust cause. Secondly, a true and faithfull counsellour to plead the same. Thirdly, a full purse to feed the Lawyers, and fourthly, a sure friend to solicite his cause to the iudge, and procure expedition, or else if the matter be doubtfull, to prolong the time: to the end, his adversary being wearied, may see to compound. This lesson I had of a Lawyer.

One poore man oppessing another by violence, is like a continuall raine that destroyeth the fruit. Proverb. 28. He that of wilfulnes delighteth in the law, Shall strive for a cocks combe and thrive as a daw. Tusser.

Amongst a number of intollerable abuses in this common wealth, the corruption of negligent officers is not the least. The office of government is of many desired, but of few well executed: they professe equity and iustice, yet will neither take wrong, nor do right. They are apt and ready to revenge every little trifle committed against themselves, but regard not most grievous offences committed against God: against him they favour, the truth will not be heard: but against him towards whom they have conceived some secret displeasure, they will not stick to set their hands and seales. They suffer all the countrey to be choaked & vexed with filthy whoremongers, drunken malt-

Preach 5.

malt worms, and idle vagabonds, whereas the filth of a priy, the stinke of dead carrion, and the ordure of Cities doe not so much infect the aire, as that cursed crue infecteth the common wealth: and yet those horrible vices remaine still unpunished, borne withall, and lightly passed over so long till they are growne almost incurable. Againe, they make a difference betweene the offences of rich men and poore men: the one is sore punished, the other for a private bribe scapeth free; so that private commoditie banisheth generall honesty: the law is torne in peces, right and iustice can take no place: Ephraim is oppressed by tyranny, violence beareth sway, might overgoeth right: the pore are despised, the wicked advanced, vice unpunished, vertue unrewarded, and good lawes unexecuted, and therefore better unmade:

Abacuck. 1. Esay 5.

Dat veniam corvis, vexat censura columbas:

Yea, Democritus would laugh to see great theeves hang up little théeves, and Heraclitus wéepe to sée vicious men extolled, and vertuous men disdained: they have turned true iudgement into bitternesse, and the fruit of righteousnesse into Wormewood. In Israel none might be chosen a Rabbine till he could speak seven languages: but I thinke a number of our officers are rather possessed with seven divels. Solon being asked what best preserved a common wealth, quoth he, when subiects obey the Magistrate, and Magistrates the lawes: but they slépe in sinne themselves, and suffer others to doe the like: and therefore it is high time to awake them.

Amos 6.

2 Cor. 19. Forasmuch as officers appointed in authority to governe in the church or common wealth, doe not execute the iudgement of man, but of God himselfe, who seeth the very secrets of the heart, who hath neither respect of persons, nor receiveth bribes: It standeth them in hand to be wise, diligent and circumspect in their callings, to examine by law, direct by iustice, and conclude by conscience, to kéepe equity, and deliver the oppressed: for as those which governe well, are accounted worthy of double honour, so are those that neglect their duty, worthy of dou-

Iere. 22.

ble

ble punishment. Mercy is granted to the simple, saith the Wiseman: but those that are set in authority shall be sore punished.

Though our Preachers have béne very painefull and diligent in discharging their duty in some measure, yet is there noted a great fault in many, who have gone so far in seeking reformation in doctrine, that the people are growne to a plaine deformation in life and manners: againe they make great outcryes against vice in generall tearms, but either they dare not, or will not tell men their particular faults to their faces: againe they are very vehement and hot as a toste in reprehension amongst the inferiour sort where smallest offences are, but in speaking against extortion, oppression, bribery, and such other horrible crimes raigning amongst the superior powers they are very faint, and cold as a stone. And as a learned man said once, they are like cockes nipped with kites claws, they cackle but they crow not. Againe, they have gone so farre beyond the bounds of modesty, in searching and ripping the blemishes and infirmities of their fellowes in open place as their calling is almost brought to an open contempt.

Spirituall pastors amongst our elders were had in great estimation and credit; but in these our wretched dates they are rather disdained, envied, and despised, insomuch as though a Graduate in scholes, or a Gentleman by birth, yet the very habite and name of a Minister, séemeth so to disgrace his credite and estimation, as every inferiour person is preferred and thought worthy to take his place before him. And as the foure cardinall vices in the superiour sort before touched, are most grievous to the people, and cause of great inconvenience in the common wealth: so there bee three sorts of men most grievous to the Clergy, and chiefe cause of that intollerable contempt of their function.

The first, are covetous Patrons, who are so greatly infected with the golden dropsie, as their church doze will not be opened without a silver key. He that will have a Church living (what other good gifts soever hee be endu-

ed

ed withall) hee must néeds bring this learning with him, to know who was Melchizedecks Father and Mother, or else a dish of M. Latimers apples, or he may cough for any Benefice.

The Prophet David being willing to shew kindnesse unto Hanon, as his Father Nahas had shewed favour to him sent his servants to comfort him in his heavinesse: but the Princes and Nobles of Hanun perswading him, that they were spies sent to search the Citie, toke Davids servants, and shaved halfe their beards, and cut off their garments hard by their buttockes, and so sent them away: And even in like manner doe grædy Patrones deale with poore Ministers, whom God hath sent unto them with the Gospel of peace, gelding, paring, poling, and cutting off the beards and skirts of Church livings, so as they are made but servants and slaves to their Patrons, & brought so bare for the most part, that they have not sufficient to maintaine themselves with thin diet and simple cloathes, and live out of debt, nor able to give a draught of small drinke at their dore, so as after their decease, a number of their wives and children may goe beg their bread.

2 Reg. 10.

2 Chro. 19.

In times past not only the Papists of blind zeale, but also the very heathen have bæn alwayes very beneficiall and bountifull to their priests and southsayers. Pharao was a cruell Tyrant, yet in the time of famine he had a spectall care for his Priests: Iezabel a most wicked Quæne, yet fed she daily at her table 4. hundred of her grove Priests: the Popish Clergy whose doctrine was nothing but devises and fancies of men, were holden in such reverend estimation, that nothing was thought too much or too good for them.

Gen. 47.

3 King.

But the Ministers of the Gospel, bringing the glad tidings of salvation, are contemned, despised, reviled and defaced and their livings pinched, bribed polled, pined & grutched at: every little being thought too much for them, and made a prey to every catchpoll and petting officer: that if it were not for the favourable kindnesse of our gracious loving King a number had ere this day bæn constrained to

leave

leaue their function, and flie their countrey for want of liuing.

It is written, how Dionysius comming to a Temple, where Images were clothed in costly coates of siluer, and gold: These garments (quoth he) are too heauy for summer, and too cold for winter: and so taking them away, cloathed them in linsey woolsey. These (quoth he) are more light for summer, & warmer for winter. And euen in like sort both Patrones and people in these daies, doe seeke what possibly they can, to spoile the Clergy of tithes, lands and al Church-liuings, and thinke a cloak of linsey woolsey, good enough for them: not like innocent sheepe, that willingly yeeld their fleeces, but noysome Goats that butt with their hornes. The good old benefactors are gone, and new start-ups, who neither feare God nor diuell, supply their places. Abraham, Lot and Job we haue not. Captain Cornelius and oldfather Tobie are black Swans amongst us. Elias cannot finde his hostesse of Sarepta, Paul the purpuresse, nor Peter the Tanner: but many a churlish Nabal, and greedy cormorant, to pinch and pyl from us what possibly they can: these Patrones therefore are surely possessed with some great captaine diuell, they sleep in sin, and it is high time to wake them. If the Ambassador of an earthly Prince being sent in friendly manner to his subiects should be so discourteously entertained, as a number of Gods messengers are in England, no doubt hee would be reuenged. If those that sold doues deserued to be whipt out of the temple, sure our Church-pollers, who sell the temple itselfe, as Iudas sold Christ, deserue to be hanged up in the temple.

The second sort are an intollerable crew of double faced officers, put in trust to see the Princes lawes obserued, ecclesiasticall discipline executed, & contemptuous persons punished, who priuily, both fauouring, furthering & maintaining the causes o diuers disordered, & seditious schismatikes, that boldly through their sufferance dare presume to control, gainsay and stand against his Maiesties lawes established, to feed whose humors doe commonly vse, un-

Mat 11. 15. Mat. 23, 23, 24, 25. The guiltlesse will not grieue although the galled grudge Iudas. 2 Tim 3.

der the title of an exhortation to the Clergy, in their accustomed assemblies, at Synods, and generals, to seeke in open place with bitter invectives, disdainfull glances, and most odious tearmes, to discredit and deface them, beating into the peoples heads there present, that their Pastors are no better than ignorant asses, meaning all such as shew themselves obedient to publicke order. Whereas in truth, to speak generally, there was never a more learned Clergy in any Church since the Apostles time, then now in England, insomuch that the meanest sort, for the most part, are better able to teach and instruct the plain people of their parish, in faith and good manners, than most of those spightfull sparring Officers are to speake in such a learned audience. I see no reason therefore, why they should be likened unto Asses, except bearing so quietly the heavy burthens, & intolerable extortions which those greedy prowling Cormorants do daily lay upon them, being so pinched & prowled, that their very lives are bitter unto them: otherwise they are not like the nature of Asses, as themselves are like the nature of Foxes, whereupon this question may arise, whether Asses or foxes be more intollerable beasts in a Common-wealth: these pevish Officers therefore are possessed with devils, they sleepe in sin, and it is high time to awake them: the Lord of his mercy convert and amend them at his good pleasure.

Amos 3.

Exod. 1.

The third cause of contempt in the Ministery is this: whereas in times past the Church had but few teachers, & many learners: it is now growne to have many teachers, and few learners: It was thought in old time there were seven wise men amongst the Greekes, and we thinke now there be not so many fooles amongst us. We all glory of our knowledge, and presume of our wisedome: & this commeth to passe through the number of scholers in this Land, who do not only increase and multiply daily without measure, but also for want of right choice of good natures, the greater sort being fantastically wilfull & wayward, whose wits being strained against kind, become disordered, disquiet and seditious; for it is hard to make straight by Art,

Iam 3. 1.

Rom. 12. 16.

It is meant by such scholers as will be rotten before they be ripe.

that

that which is made crooked by nature: when learning and eloquence is graft in a wrangling, stubborne and contentious disposition, it is a dangerous thing. For as in a good man learning is the armour of vertue: so when it hits in a wicked person, it is able to worke much mischiefe. It is said, that fooles set neighbours at variance: but a malicious person having wit, learning and a plausible tongue, is able to set Kingdoms by the eares. One scabbed sheep will infect a whole flocke, & one iarring string bringeth a whole noise of musicke out of all tune: and one busie-headed foole that is learned, able to bring a whole Country out of all quiet order: and as too few breed consumption, so too many breed surfets: for certainely, there is no more noysome member in a Common-wealth, then a professed scholler unbestowed to live by his profession: his conceit is lofty, and his life loittering, whose idlenes engendreth disdainfulnes to labour, which through long sufferance, must needs in the end grow to some great inconvenience. By this means the Church is pestered with a sort of busie vaine-glorious fooles, puft up with a certaine spirituall pride, through a vaine opinion conceived of themselves, every one having a Church-plat or Cõmon-wealth in his head, who despising the iudgement of their elders, runne on rashly before them, till they have fallen into intolerable errors. And having a great desire to be taken for singular wise men, zealous Professors, and diligent builders, looke grim and big with a haughty sterne countenance, much like a windy egge, or a blown bladder: And casting off the yoke of obedience, having a pride to be peevish, never cease brabbling and broching of new frantike follies, spreading sects, and sowing contention in the Church, being further wrapt in devotion, than they can passe through with discretion: and under the colour of zeale, they rowze and rage, without all measure: much like new wine, which without some vent is like to breake the caske: as though Gods Spirit inforced man to passe the bounds of Christian modesty.

A selfe willed foole, is a perillous beast.

Titus 2.

These like evill birdes that beray their owne nest, or hatefull snatching curs, never cease barking and raying in

open audience at their fellow ministers: yea, and such as their faults and blemishes being rightly weighed, are fewer in number, and lighter in weight then their owne, whose innocent lives are able to confute their viperous slanders, utterly despising all those in whom they see any infirmity of man, as though themselves were some ayrie spirits, especially, such as they perceive more pleasant and sociable of nature, or more delighted in mirth and honest passtime for their health and recreation, than agreeth with their owne Stoicall disposition: or if his gifts in preaching doe not altogether satisfie their fantasticall humors, and his doctrine applied to their seditious veine: though the man be never so honest in life and conversation, nor so carefull and diligent in discharging his duty, according to his talent: yet in the eyes of these vehement accusers, he is but a dumb dog, salt without savour, a bell without a clapper, and a feaver without food: the children (say they) do cry for meat, but hee hath none, neither for himselfe nor them, except they will have whole loaves as though he could doe nothing but cast the Bible at their heads. Such a wise reason made that late sprung up hereticke Browne, a brother of theirs, when hee compared God to man, that loved pottage well, that as a man might bee glutted with too many pottage so might God with one prayer often said. Thus they accuse without truth, iudge without authority, and condemne without triall, whereby the poore Ministers of the Church, who of a good conscience doe keepe themselves within compasse and order, and endevour to continue the people in due obedience of the same, are despised, defaced and shaked up in open audience, as though they were most grievous and notorious offenders: yea Iesabel was never more mad against the true Prophets, Herod against the Innocents nor the Scribes and Pharises against Christ himselfe, than these severe censurers are against their poore brethren, to bring them into hatred and discredit amongst the people, to the end that by one meanes or other, they might hitch them out of their livings, and enioy it themselves. Yea, such is

Luke 6.36.42.

Col. 3.8.

the

the misery of our dayes, when youth are so fantasticall to invent, and age so senseles to credit, that the one is brought into fooles Paradise and the other into open dotage, bring thought a thing seemely and tollerable for a young scholler of small learning and lesse wit, before he bee either ripe in knowledge, governed in life, or reformed in manners, to pricke up into the pulpit, blushing like a blacke dogge, to controll, discredit, and deface the ancient, graue Bishops and reverent learned Fathers of the Land: much like as a proud beardlesse boy should sit in a chaire with a rod in his hand, teaching S. Augustine and Chrysostome to say their lessons: In whose iudgement they are but lasie loyterers, dumb dogs, Popish doctors, men pleasers, and their Churches no better then dens of theeves, being growne so farre past shame, and void of all humanity that now they fall from reasoning to plaine round rayling, scoffing, tearing, deriding and threatning of buffets with bent fists: insomuch as no state or degrée can scape their venemous tongues. They looke like Lions, leere like Foxes, hisse like Adders, bark like Dogs, and if they durst, they would bite like Tygers: so maliciously measuring other mens doings by the crooked line of their owne imaginations, that I thinke, if wise Salomon, and learned Paul were here in these dayes, the one would bee taken for a foole, the other for a madman: Dumb dog is a great word in their mouths: That sermon where Dumb dogge is left out, is not worth a pin, it fits not their fancy: for why? their whole felicity is in barking and snatching, yea rather than ceale, for want of other, they would barke at the Mone and seven starres: They are much like the dog that Cicero speaketh of, that being set in Capitolio, a Tower in Rome, to fray théeves, left the théeves, and fel a barking at true men: whose doctrine and example of life tends onely to this end, to drive the Kings subiects to a loathsomnes and misliking of the present government, and order established, to discredit his Maiesties Supremacy, to deface his Ministers, & contemne his lawes, to surfeit the Church with schismes, and infect the common wealth

1 Tim. 6, 7.

3 King 12.

Mat. 7, 15, 16.

with factions. And if wisdome in time do not prevent it, then folly in tryall will surely repent it.

To use the laudable ceremonies of the Church, they make it an hainous offence: but in disobeying the Princes Lawes, backbiting their Superiours, slandering their brethren, disquieting the Church, abusing the Office of godly Preaching, by their vaine seditious prating, they make no offence at all. They seeme very diligent and studious: but it is rather for novelties and varietie to make an eloquent shew, that by the perswasible words of mans wisedoms, they may delight itching eares, than for sound doctrine to convert sinfull hearts: they use cunning perswasions, with fayre golden phrases. but as Absolon did, to steale away the hearts of the people from David: they proclame publicke fastings, but as Jezabel did to kill Naboth. For under colour of reformation, they seeke to rob God of his honour, the Prince of his due, and the Clergy of their livings: being as is supposed, instruments of some others, who by their means seeke to make the Church a marke to shoote at, and a carkasse to prey upon, to the spoyle, overthrow, and utter confusion of Church, learning, Religion, and all. Devisers and fanciers were never good either for Church or Common-wealth. So Judas under a pretence of holinesse, desired to have the oyntment sold for a great summe to relieve the poore withall: but his purpose was to get the money into his owne bagge: so was it pretended, that the lands of Abbies, Colledges and Chantries, should have been imployed to the enriching of the King, maintaining of schooles, and relieving the poore, but they are put to maintaine pomp, pride, and superfluity. Faire words and wicked déeds deceive both wise men and fooles. Thus when under the name of a Sermon, these great builders have tossed their fantasticall doctrine, such as Peter never planted, nor Paul never watered, before the light beleeving multitude, with such an outward shew of holinesse, that Lady hypocrisie her selfe could not more fitly handle the matter, spitting out their poyson with cutting girdes, disdainefull glicks, and prety biting nips

1 Tim. 1. 6. 7.

2 Reg. 15.

3. Reg. 12.

Mat. 12.

Mat. 23. 24.

nipps against orders established, Bishops, Ministers, Magistrates and all, so farre as they dare: They like unto the late rebels, that rose in the North, in the end of their trayterous proclamations, to blind the multitude, pray for the King full coldly and craftily, God wot: and forasmuch as all is done under the title of preaching, whatsoever they say, all is taken in good part and greatly commended, without controlment or danger of punishment.

These are not those dumb dogs which the Prophet speaketh of, but those barking curs and proud stubborn, and disobedient murmurers, false accusers, authors of sects, and despisers of authority, which the Apostle speaketh of. Those foolish Prophets, and false dissembling liers, that are wise in their owne conceits, follow their owne spirits, and speake where they see nothing: Which Esay and Ezechiel speaketh of, and those Pharisaicall hypocrites which say unto those that come nigh them, Touch me not, for I am holier than thou.

Esay, 56. Philip. 3. Iude. 2 Pet. 2. 2 Cor. 6. 1. 2 Tim. 3. Esay, 5. Ezech. 13. Esay, 9. 5.

These are no unpreaching Ministers, but rather unmistring Preachers: for so they may have as great Lordship and superiority over their Parishes, as the Prince hath over the Realm, the Bishop over his Diocesse, or the Pope in time past over the Church: to teach what doctrine they fancy, establish what lawes they like, and observe what orders they list, without controlment: they are contented at Christs commandement to go forth and preach. But if he will have any Sacraments ministred, he must go himselfe for all them, for it goeth against their consciences.

These are no lazy loyterers, but diligent leaders, such as John Leaden, David George, and Knipper Doling in Germany apt and ready to sow Schismes in the Church, factions in the Common-wealth, & set the Country together by the eares. They are not idle: but sure they were better be idle, then so busily occupied, in applying their wits by art and learning, to worke dissention and mischiefe in the hearts of the people. They feed indeed, but their food is such as can hardly be received without danger. Whose hypocriticall purity, churlish sterne countenance, disdaining to

giue men their titles of honor, priuy conuenticles and condemning our christian order in baptizing of Infants, doe manifestly shew them no other, but the very sect of Anabaptists. And if that graue, reuerend, and learned father, D. Whitegift had not stept in in time, to withstand their subtle and peruish deuises: we had ere this day, felt as great hurly burly in the Church of England as was of late yeers by their predecessors in the City of Munster.

John Sleidan in his Com.

Hillaries sermon at the Synod at Reimes. Mat. 5.9.

These are not hirelings in stead of shepherds, nor wolues in stead of hirelings, but rather diuels in stead of wolues. For if peacemakers be the children of God, sure these disturbers of peace, must needs be the children of the deuill, they sleepe in sin, and it his high time to awake them.

Yet by reason of their hypocrisie and straightnesse of life, such as be of contentious natures, doe follow them, and commend their doings. We need not now flye to the poet Homer for his aid, in description of the Syrens, seeing this our unhappy age is so furnished with Mairemaids whose delicate tunes pretensed holinesse, and sweet venemous inticements, do so rauish, & tickle the itching eares of a sort of giddy-headed people, as they do thinke themselues rapt up into the third heauen. Whereby they haue hatched such a viperous brotherhood of sycophant whelps both dog whelps, & bitch whelps halfe saints, halfe diuels, with busie dissentious heads, proud disdainfull stomacks, wilfull wits factious hearts, brazen faces, golden mouths, and smoth glosing tongues as this land before this time, was neuer troubled withall: Some snatching curs, that bite before they bark: some barking shalts that would bite if they durst: some fawning Spaniels, much like the flattering Butcher, who gently claweth the Ore, when hee intends to knocke him in the head.

Their tongues are much like Mercuries pipe that inchanted the hearers.

They take great pleasure and delight in comming to sermons, not as scholars to learne, but rather as Iudges, to controll being growne so diuers in manners, and variable in conditions, that it is easier for a Cooke to please an hundred mouthes with one dish of meat, than a Preacher to order one Sermon to content a dozen heads: some

would

would have matters of faith handled, some invectives against Papistry, some vices rebuked, some sharpe and hotly, some gently and coldly, all men other mens faults, but no man his owne faults. And as they disagree in matter, so do they in forme, some like ancient Doctors, some new writers, and some call that mans doctrine. Some would have it polished with Logicke and Rhetorike: and some call that plausible words of mans wisedome: some would have study in Sermons, and some onely a sodaine motion of the spirit: some would have long Sermons, and some care not how short, and some so dainty and coy, that they can brooke no Sermons.

Thus what by the infectious crue of Papisticall heretikes on the one side: and this pestiferous sect of Anabaptisticall Schismatikes on the other side: the Church of God is greatly troubled and disquieted, good order, the pale of our parke, or Common-wealth broken downe: And the Déere of Christ so dearely bought, in danger to be devoured of a sort of wolves in Lambs skins, and divels in mens vizards, halfe Papists, halfe Anabaptists, who, though in some points they séeme to differ in opinions: yet in defaming his Maiesties government, denying his supremacy in matters Ecclesiasticall, condemning the booke of Common prayer, and the publike reading of the holy Scriptures, with divers other points, they joyntly agrée together as brethren: and under a glosing shew of obedience, like unnaturall children, who at the commandement of an adulterous step-father, are willing and ready to thrust their swords into their mothers belly, live gaping for a day to utter their malice. At whose hands there is no other friendship, or true hearts to be looked for. But as Nahas King of the Amorites, would have made with the King of Jabes, by pulling out their right eyes: so nothing can reforme, content or satisfie these, except yéelding up the authoritie of Ecclesiasticall government into their hands. And therefore certain they are possessed with some great master Devill, they sléepe in sinne, and it is high time to awake them. 1 Reg. 11.

Forasmuch as heretofore their opinions haue béene opened, their fancies detected, their heresies confuted, and their arguments confounded: And yet neither reason can leade them, authority moue them, nor truth it selfe inforce them to yéeld to confesse their errors, and amend their manners: it is high time to tie them shorter for infecting of others: such Trées as lopping and watring cannot make fruitfull, must be cut downe. When gentle medicines will not helpe, the Physicion must vse bitter potions: when the grieued place cannot be broken with plaisters, the Chirurgian must lanch it. So when lenity cannot reclaime them, seuerity must correct them: so shall we haue móre Religion, and lesse contention. Though our Sauiour Christ commanded to pardon our enemies, yet not his enemies: as to be angry with sin is not anger, but zeale: so to smite for offending God, is not to smite, but to correct to amendment: the liues of lewd men are a liuéd sacrifice vnto God: it is a greater fault to let go a Wolfe, than to kill a Lamb in the flock: and a greater offence to pardon a Rebell, or a Traitor, than to kill a true man: but these are not called Rebels as they are, because they are not hanged vp as they should. He that hath a Dog that is a sheep biter, must by law either hang him vp, or else pay for the sheepe he hath wearied: euen so the Christian Magistrate, whom it hath pleased God to set in authority, and giuen charge to goberne and defend his poore sheep, knowing notorious biters lying in wait to deuoure them, must either hang vp those curres, or answer to God for those sheepe that they do weary. The bridle (saith Salomon) belongeth to the horse, a whip to the Asse, and a rod for the fooles backe. Correct a wise man with a nod, but a foole with a club: we see that nodding will not serue, nor becking will not serue nor winking will not serue, it must be a club, a hatchet, or a halter, or else such dulle-headed fooles, as disdaine to be ruled will neuer be quiet, till they may rule themselues without controlment.

Pro. 17. 35.

Pro. 26.

Pro. 17. 10.

Their words & reasons vnto many séeme bigge in sound, yet in truth are but small in weight, great in shew, little in

in substance, full of terror, void of wisedome, rather bugs to fray babes, than matter to move any staid Christian, great perswasions to seduce weake fleshly, yet not sufficient to satisfie conscience: they may stirre up conjecture in some unstaid brains, which like weake reeds will move & wag with every blast of wind, yet not able to stay assurance in such constant Christian subiects, as stand firme and faithfull to God, their Prince and Country like oakes: so that Hellebor us were more fit to purge their frantike braines, than arguments to confute their trifling errors. 1 Cor. 16. 13.

To proceed, our delicate and fruitfull Country, hath ingendred a multitude of dainty and vicious people, proud, prodigall, waskers, miserable pinching prowlers, falsedissembling lyers, faire looks, and smooth tongues without good meaning, some cruell as Lions, some crafty as Foxes, some ravenous as Wolves, some envious as Dogs, some lecherous as goats, some filthy as Swine: the most part either hypocrits, wicked livers, or ignorant of God, everyone in love with his owne face, like Narcissus: the higher sort contemning their inferiors with mocking scorn, and the lower sort Romaking their superiors with grudging spight. It is said that a Cameleon can transform himself into all colours save white: & our people have all conditions save honesty. I think in Sodome was never more filthines, in Flanders more drunkennes, in Crete more lying, in France more dissimulation, nor in Jewry more hypocrisie, than is now practised in England. And as goodmen would gladly have evill menamēded, so shall men had rather have good men consumed. The multitude of sinners have so chased away the shame of sin, that common wickednes is taken for no private offence: there is such unmercifull bribing, oppressing, & wringing the poore, as though there were neither God to honor, devill to dread, heaven to hope for, nor hell to eschue. Every one more liberall to lend another his conscience, then his money, and his seale of more credit then his soule. One Crow will not pick out the eyes of another: but for money, one man will not sticke to picke another to the hard bones, according to the Proverbe: Homo homini Lupus est, Man to man is no man, but Ier. 3. 2. Eccles. 13. Prov. 29.

but a Wolfe. The people therefore are possessed with Divels, they sleep in sin, and it is high time to awake them.

The glory of the Romans in old time, was to speak little, and do much: of the Greeks, to speake much, and do little: and of our dissembling Protestants, to talke much, but learn to amend nothing at all. Our Elders were rude in speech, & civill in manners: we civill in speech, and rude in manners: they beleeved as Pagans, & lived like Christians; we beleeve as Christians, & live like Pagans: they preached not the word, nor we live according to the word: the name of God is in our tongues, but his feare is not in our hearts: the Papists call us Solifidians, but our works declare us rather Nullifidians: we are like the Athenians, the more good we know, the lesse good we do: or pepper which is hot in the mouth, but cold in the belly: so we fry in words, but freeze in deeds: speake by elles, but worke by inches. We read of one Pambo, who after he had heard one lesson, would heare no more till he had learned to practise that one lesson: we desire to heare thousands, & yet frame our selves to practise none: our Preachers, for the better instruction of the people, in all truth & godlines, have painfully endeavoured themselves to beat down the superstitious abuse of fasting, prayers & almes deeds, commending the thing it selfe, as very pleasant & acceptable in Gods sight: but they understanding (as it were) with their heels, upon a wilfull negligence, have taken occasion thereby to cast away both fasting, prayer and almes deeds, with feasts of the poore, & all together. Again, some Preachers teach the people at the hearing of the name of Jesus to bow the knee, another sort deny it, as unlawfull to yeeld more reverence to that name, than to God the Father & the holy Ghost: the people hearing that, think scorn to bow the knee to any of all the three. Thus they make their liberty, a cloak of loosenes turne the grace of God into wantonnes, & the Gospell of Christ unto lewdnes: they have changed workes into words, godly devotion into bare knowledge: & are become rather lip Gospellers, then life Gospellers. The Papists were not so zealous to guild their Temples with gold, but our Protestants

Phil. 2. 10.

Iuda.

are

ſre as negligent to guild their ſoules with vertue. They were beneficiall & diligent both in decking the falſe dead pictures of ſaints & ſeeding the true lively members of Chriſt: & we ſome to condemne the one, & leave the other undone. They uſed faſting from meats, we neither from meat nor ſin: they prayed often, we ſeldom or never: they were bountifull to the poore, we liue only to our ſelues: they wrought of intent to merit heaven, we neither do good for merit, nor yet of charity & duty: yea, we are come from blind zeale to wilfull wickednes, & from ſuperſtition to no religion. For the world is now grown to this point, that if a man of godly zeale and deuotion, do accuſtome orderly to frequent the Church, he is accounted an hypocrite. If he be giuen religiouſly to faſt & pray he is taken for a Papiſt. And if he keep a good houſe for releefe of the poore, he is called a merit-monger. Whereby faſting is deſpiſed, prayer contemned & alms deeds abhorred. Thus haue we caſt off the workes of Simon Peter, & become in manners like Simon Magus, that walked with Philip as a Diſciple, yet wrought with money like a worldling. Achabs wife would neuer put on demure apparell, but when ſhe ſpake with the Prophets, nor our diſſembling Proteſtants be neuer holy but at Sermon times. They heare & deſire like Saints, but liue & deſerue like deuils, they can looke and ſpeake holily, whereby they ſeeme glorious before men, , but their workes are naught, and therefore odious in the ſight of God, whoſe outward behauiour is much like clouds without raine, whereby God himſelfe doth mock ſuch fruitleſs ſhowes. Theſe hypocrites therefore are poſſeſſed with deuils, they ſleep in ſin, and it is high time to awake them.

Simulata ſanctitas duplex eſt iniquitas.

Ipſius eſt meta lupus actu, voce prophe-ta.

Though the obſerving of the ſabboth day touching bodily reſt, do belong to the ceremoniall law, & ſhadowes which had an end in Chriſt, being therefore altred from ſater day to Sunday, yet as the Iewes did celebrate theirs in remembrance of the creation of the world ſo ought we to obſerue & keep our Sabboth in remembrance of the reſurrection of Chriſt, & as a figure to confirme our hope in the reſurrection of our own bodies, and our ſpirituall reſt in glory to come, as alſo for a

Exod. 20. Matt. 12. 12.

comely & decent order to be used in the Church, that in resting from bodily work, we may charitably assemble together, to the end the Lord by the preaching of his word, may bring forth his worke in us, to his owne glory & our saluation: but our Sabboth in many places is so vilely abused as though it had bẽn rather ordained to serue Bacchus and Venus, the people being grown so careles, negligent & licentious, to least when they should fast, play when they should pray, and laugh when they should weepe for their sinnes, as though there were neither God nor deuill, heaven nor hell.

Luke, 4. 16.

Esay 56. 2, 3.

As euery honest nature hath affection and good will to his native soile & place of birth so ought euery good Christian to haue a godly desire to the soile of regeneration, & place of his new birth by Baptisme, which is the Temple of God, the schoole of Christ, & nurse of Christianity, to make open confession of his sins & rehearsall of his faith: to intreat for pardon, pray for things necessary, giue thanks for benefits past, to celebrate the Sacraments, to heare and learne his duty & right way to saluation, to beleeue truely, liue honestly, and walke uprightly. If the ground yeld not sap to the Tree, it will soone seare and wither away: if the lamp be not fed with oyle, it must nedes go out: if any liuing thing be kept from nourishing, it cannot liue: euen so, if the faith of a Christian do not receiue continuall sap and moistnes of the heauẽly word, fed with the oile of swẽt promises in Christ, and nourished with the wholesome bread of life, it cannot continue, but consume and die. The seed of the Gospell must still be sown in our hearts, or we cannot reap the harbest of eternall life: where prophesie faileth, the people perish.

Mat. 10. 32.
Mat. 21. 23.
Act. 2. 42.
Rom. 10. 14.

When the Lord of a manor appointed his tenants a day to come to his Court, the rolles are laid open, the Steward is ready prepared to giue the charge, the tenants are dutiful to come, attentiue to heare, & diligent to execute their Lords will: and if any shall chance to be absent, or come after the charge be giuen, no doubt the Lord will be very angry, & set a fine upon his head; euen so the Lord of all Lords, of whom & at whose will we haue receiued, and do hold all that euer we haue, doth euery Sabboth day kẽp his Court at his Tẽple,

ple, Church, or house of prayer, his rols the sacred Bible is laid open, the Steward or Minister is ready to give the charge, & tell every man his duty: & if any of his tenants or people be absent, and refuse to come, no doubt the Lord himself will be angry: or if they come after the charge, when service or Sermon is done, they were as good not come at all: Again such a dutifull tenant as desires to stand in his Lords favour, will now & then prepare to bring him a present, such as he knoweth his Lord loveth: but no present is more precious in the sight of our heavenly Lord, than the prayers & thanks of an humble penitent heart, & therefore he that will please him, & stand in his favor must often feed his appetite with such presents. The Papists of a blind zeale in time of darknes, would not sticke to rise up at midnight to publike prayer, fast with bread & water, suffer hunger and cold, run sometimes an hundred mile bare-foted and bare-legged, to seeke a dumb Image: but our professed Protestants having the true light of the Gospell, their prayer & devotion is faint & cold as yce, & their disobedience greater than their fathers ignorance. When they come together, it is rather of compulsion custome or fashion sake, then of any godly zeale: much like a sullen, stubborn & froward servant, that when his master calleth him, commeth grudging with a sowre moyling countenance, mumbling a dogs pater noster, and with lesse reverence then those three halfe-penny servants, that Esop hyred to heare him recite his fables.

The Apostle S. Paul saith, that forasmuch as man is the image of Gods glory, he ought not in time of prophesying or prayers, to cover or dishonor his head & in another place, At the name of Jesus every knee shall bow: & the Prophet All knees shall bow unto me saith the Lord. The meekest gesture & seemliest behavior at prayer and thanksgiving, is kneeling: so prayed Daniel, Paul & Christ himselfe: but our people are growne so stubborn, wilfull & wayward, that in stead of humility & reverence, they fall to kick at their duty, think scorn to uncover their heads in time of sermon or service for hurting their caps: or to kneele at the name of Jesus for wresting their ioynts: or lyke up to heaven when they

1 Cor. 11.
Phil. 2. 19.
Esay 45.
In receiving the Communion, we pray & give thanks, ergo the, &c.
Dan. 6.
Eph. 3. 14.
Luke 22. 41.

they pray for wrinkling their ruffes. These people are therefore possessed with devils, they sleepe in sin, & it is high time to awake them.

In times past, he that had learned the seven liberall Arts, as Grammar, the key of knowledge, Logick, the rule of reason, Rhetorike, the mother of eloquence, Musicke, the sweet recreation of wearied minds, Astronomy the secret knowledge of nature, and course of the heavens, Arithmetike, the art of numbring, & Geometry, to worke by rule, compasse, waight & measure, he had obtained, & gotten even a world of wealth & treasure. But in these our wretched dayes, the 8. liberall science, called Ars adulandi, the golden art of flattery, hath won the gole, & sitteth in fortunes lap, so that without skill in that art, though never so well seene in the rest, a man shall hardly find means to shift in the world. Qui nescit dissimulare, nescit vivere: These flattering claw-backs, students of brazen-face Colledge, are no doubt a most dãgerous & contagious kind of vermin as intolerable amongst men, as wolves amongst Lambs. Ravens eate not men till they be dead, but these smoth glosing Arch-parasites, with two faces in one hood, like Janus, two tongues in a head, like Judas and two hearts in a brest, like Magus, do daily eate men quicke, and become so familiar with the superiour sort that they bring to passe even what they list, so as the world seemeth to be divided betwẽ the secret dissembler & the open blasphemer. These parasites are therefore possessed with some great Captain devill, they sleep in sin: the Lord of his mercy convert them lest they perish themselves, or of his Justice confound them, for infecting of others.

True simple meaning, asketh Gods blessing, and double dealing double punishment.

This Land therefore is vilely corrupted with intollerable pride, with such a confused mingle-mangle, and variety of apish toyes in apparell, every day flanting in new fashions, to deforme Gods workemanship in their bodies, as great monstrous ruffes, starched in the devils liccur, and set with instruments of vanity, doublets with great bursen bellies, as though their guts were ready to fall out, some guarded like Frenchmen, some fringed like ruffians, some their heads Turkish, their backs Spanish, and their waists Italian

S. St. French nets do catch English fooles.

lian: some their haire curled, and their beards writhen, to make them looke grim and terrible, as though they had seene the devill, with long daggers at their backs to kill every one they meet prouder then themselves, with such riotous excesse, and vaine curiosity, that I thinke they have made a league with Satan, a covenant with hell, and an obligation with the devill, to marry his eldest daughter: they sleepe in sin, & are as easie to be waked or reformed, as the old world was at the preaching of Noe, or the latter age at the preaching of Christ. Pride is the mother of hypocrisie, the enemy of devotion, the nurse of envy, or the fountain of all vice: sin was the cause why God did first give us apparell not as badges of pride to feed the eyes of vain-gazing fools, but to cover our shame and keep us from cold: Quid superbis terra & cinis, quid veste nitida gloriaris? subter te sternitur tinea, & operimentum tuum erunt vermes, hæc tua vestis erit. Chrysost.

Again, our Country is most horribly choaked and overgrown with multitudes of drunken tospots, vile lecherous whoremongers, and filthy inticing drabs, which vices do so greatly offend both the Majesty of God, the law of nature, and the Common-wealth, that if the very stones in the street could speake, they would cry out upon it. Yet by meanes of greasing, bribing, and corrupting of Officers, put in trust to punish them, it is no more accounted of, but a sport or game to laugh at, as though heaven and hell were nothing else but old wives fables to feare and flatter children withall. These are (no doubt) possessed with devils, they sleep in sin, and it is high time to awake them.

If filthy Whoremasters would waigh with themselves, how God doth know the very secrets of the heart, & that of his Justice he will leave no sinne unpunished, either in this world, or in the world to come, they would surely be afraid to do that in his sight, which is so loathsome and odious to be done in the presence of an honest earthly man. It is a thing most filthy and against nature, that a professed Christian, an adopted child of God, a member of Christ, & Temple of the holy Ghost, redeemed with no lesse price, than by shedding the very heart blood of the deare & only beloved son of God, should Luke 12. Rom. 8. 15. 1 Cor. 6. 15, 18. Luke 22. 24. Ioh. 19. 34.

take that same body & member of Christ, & make it the member of an harlot. S. Gregory compareth lechery to a fiery furnace, whereof the mouth is gluttony, the flame pride, the sparkles filthy words the smoke an evill name, the ashes poverty, & the end shame & confusion: at the last (saith Salomon) it biteth like a Serpent, and stingeth like an Adder. Whoredome, besides the infamy of the world, it wasteth the goods withereth the body, decayeth the health, shortneth the life, and maketh a man stinke in the sight of God.

Gregory.

Prov. 23.

The vice of drunkennes in like manner consumeth the wealth, surfets the body, dulleth the wit dimmeth the understanding, troubleth the senses & without repentance bringeth both body & soule into hell. And therfore if either the feare of God, the shame of the world, the desire to be in their right wits, to live in health of body, or to escape the miserable state of beggery may move them to repentance & amendment, it is now time to awake, detest, & avoid such horrible wickednes, which do iustly merit a short life, and a shamefull end.

There was never more sincere preaching, nor so little following, so great perswasions to honesty & vertue, & so many given over to vice & naughtines: so much exhortation to love & charity, & so many stuffed with hatred & envy. We greatly complain of the unfruitfulnes of the earth, the corruption of the ayre the unconstantnes of the world, & time that slips so fast away: but we complain not against our owne selves, for whose sinfull lives the very heavens do weep: we professe to be the followers of Christ, yet in Christian behavior much inferior to the heathen Ethniks that knew not God, who passed us as far in good living, as we passe them in good learning: we greatly delight to beare the name of Abrahams children, yet not so willing to kill one wicked affection that offendeth God as Abraham was at his commandment to kill his only beloved son. It is said that the Castor & the Elephant being hunted, the one for the vertue of his genitors, the other for his teeth: the Castor biteth off his genitors, & the Elephant findeth a meane to wrest out his teeth, and cast them away to save their bodies, but our people had rather both Preacher and pulpit were set on fire, then they would cast away their filthy

John 8. 31.

Gen. 22.

Ier. 8.

filthy vices to save both body and soule. The Sea-man knoweth his tide, the Swallow her time and the Crane her season: but our people are senseles the tempestuous winds, the waves of the Sea, and the very devils themselves did heare and obey his word: but they sleep so soundly in sin, that neither the infamy and shame of the world can move them, nor all gentle admonitions allure them, nor the terrible threatnings of hell torments once feare them, nor the filthines of sin that seemed so odious to the very Infidels withdraw them, nor the continuall preaching of all creatures under heaven perswade them to repent and amend. S. Anthony being a man unlearned had no other bookes but these, and he that can behold these excellent bookes, setting forth the wisedome and godlines of Almighty God, without praising and glorifying his name, is worse than a brute beast. Mat. 8. 27.

The Sunne, Mone and Stars, by whose heate and light, the whole world is nourished and governed, doe daily preach unto us: The beauty of the heavens, the wholesomnesse of the ayre, and the plentifulnesse of the earth do daily teach us, the pleasant valleyes, delightfull Springs and rich mines of Treasures, doe daily instruct us: the goodly fruitfull Trees, medicinall hearbes, and sweet fragrant flowers, more gloriously attired then Salomon in all his royalty, do daily admonish us: aske the beasts of the field, the fishes of the Sea, and the fowles of the ayre, and they will tell and say, We were all created and ordained for the use and profite of man. Yea, our Saviour Christ himselfe calleth daily upon us, Young man arise. Damsell arise, Lazarus come forth dead sinner awake: but our eares are deafe, our minds obstinate, and our senses without feeling. Seing then that God hath knocked at the doore of our consciences, by so many and sundry means, & of his mercy hath tarryed waiting so long for amendment, it cannot be but great vengeance must needs follow. Hainous sins doe call downe grevous plagues, every Kingdome divided within itself (saith our Saviour Christ) shall be desolate: but England, by sects, factions, heresies, and schismes is divided in it selfe: the Lord of his mercy defend it from that which followeth. If God so sharply punished one sin in Adam and the Angels, Psal. 19. Psal. 107. Mat. 6. Iob 12. Mat. 12. 25. Mat. 12. 31.

Angels, what may we that have cõmitted such a multitude of sins look for? If we shall yéeld an account for every idle word, what reckoning shall we make for such horrible offences both in words and actions? God is said to have féete of lead, but hands of yron. he commeth slowly, but when he commeth he payeth home: as one man smiting another, the higher he lifteth up his hand the greater is the stroke: even so, the longer that God tarrieth looking for amendment, the greater will his punishment be when it commeth. If we will not glorifie his name in repenting, and turning unto him, he wil glorifie himselfe in revenging & heaping plagues upon us. He is the God of iudgement, and Lord of revenge, at whose word the very heavens doth tremble, the earth doth quake, & the mountaines shake: he is a righteous and wise Iudge, he searcheth the very secrets of the heart and raines, he will not be mocked nor deceived, neither will excuses goe for paiment in his sight: he is righteous, and iust in all his dealing. faithfull and true of his promise, his word is alwayes most certain and sure, yea and Amen; that except we repent, we shall all perish in our sins: those that refuse his mercy so lovingly offered, shall surely féele his Iustice.

Ier. 51.
Psal. 18.

Psal. 7.
Gal. 6. 7.
Iohn 5. 30.

To fall into sin commeth of humane weakenes, but to lie still and sléep in sinne, after so much teaching by his creatures, his word, his writings, his Preachers and his own example, is proper only to the wayward imps of Sathan: Sodom and Gomor, Tire and Sidon, the Ninivites & Quéen of the South, shall rise up at the last day and condemne this generation: for if the doctrine and miracles which have béen shewed amongst these had béene done amongst them, they had long since repented in sackcloth and ashes.

Mar. 10. 15.
Mat 11. 21.
Luke 11.

Though I be earnest, beare with me, I touch not those that be good, and say to little to those that be naught: I appeale to God who knoweth these things to be true, and to the world, who cannot for shame deny them. And if I have said nothing but the truth, then blame not me, but goe about your owne amendment: for séeing that all flesh have so corrupted the Lords way, and that such abomination is wrought amongst men, and the measure of iniquity heaped so full, it must néeds follow

Gen. 6.
Deut. 13.

follow, that the Iudgements of God are not far off. No doubt, his bow is ready bent, the arrows of his vengeance are drawn to the head, his fire is kindled, and his wrath is gone out, and ready to be powred upon the contemners of his Law, and therefore high time to awake from sinne.

When David killed Urias, and committed adultery with his wife, he slept in sin, but being awaked by Nathan the Prophet, he repented earnestly: when Mary Magdalen was possessed with seven devils, she slept in sin, but being awaked by hearing the sound of Christs Gospell she lamented pittifully: Luke 7. 37, 38. when Peter forsware his Master, he slept in sinne, but being wakened by the crowing of a little Cocke, he went out and wept bitterly. Mar. 14. 71, 72.

It is a common usage in Cities & great townes, to awake the people from sléep, & give them knowledge that night is well nigh gone, & the day at hand, either by playing of waits, ringing of bells, sounding of trumpets, or singing of Psalms: & in Country villages, the Cocke is a necessary bird for the same purpose: even so the Preachers of the word, as waits they have played unto you, as trumpets they have sounded out the word of life unto you, as bells they have rung out his heavenly will unto you, as Psalmists they have sung his wondrous works unto you, & as Cocks they have crowed & warned you to prepare your selves, forasmuch as the night or time of darknes is welnigh spent, & the day of salvation at hand. And as a little after mid-night the Cocke doth crow a little while, & then ceaseth: about three of the clocke somewhat longer: and when it draweth neare day, very long & thicke: even so in the time of K. Henry the 8. our English Cocks began to crow a little while, & afterward in K. Edwards dayes somewhat longer: but in her Maiesties late happy raigne, they have crowed above forty yéeres together: & now to warne you that the night is past, & day is even at hand they crow thicke, thicke, & therefore time now, or else never to awake from sin, & cast away the déeds of darknes. While the husbandman slept, the enemy came & sowed tares among st the wheat: while the foolish virgins slept without oyle in their lamps, the Bridegroom came, & shut them out from the wedding: forasmuch therefore Mat. 13. 25.

Mat. 25. 10. as we know not when the maſter of the houſe will come, let us awake up and watch, leſt he find us ſléeping: behold, I
Luke 11. 40. come as a thiefe (ſaith the Lord) happy is he that watcheth,
Mar. 13. 33. and keepeth his garments of faith and charity, leſt he walke naked, and men ſée his filthines. Watch (ſaith the Apoſtle)
1 Cor. 16. 13. ſtand faſt in faith, be ſtrong, continue in prayer, and quit your
Phil. 4. 5. ſelves like men, for the time is at hand.

Some learned men by certain conjectures have painted out the time & ſeaſon of the laſt Judgement: alledging the Oracle of Elias, that the world ſhould ſtand two thouſand yéeres be-
2 Per. 3. fore the law, two thouſand in the law and two thouſand in the time of grace: and out of S. Peter, a thouſand yéeres with God, is but as one day, & one day as a thouſand yéeres. And as in ſix dayes the Lord made the world, and reſted the ſeventh day, ſo within the compaſſe of ſixe thouſand yéeres, he will gather his Church by the miniſtery of his word, & the ſeventh kéep holy his everlaſting Sabboth. Againe, that Henoch and Elias, the one in generation, the other in computation in yéers, being the ſeventh from Adam, the firſt in not taſting of tem-
Gen 5. porall death, as the other 6. Fathers before him, was a figure
Heb. 21. 5. of the laſt day: the ſecond being taken up in a fiery Chariot,
4 Reg. 2. did prefigure the aſcenſion of the Elect, méeting their Redée-
1 Theſ. 4. 17. mer in the clouds. Hereupon they conclude, that the world ſhall not ſtand above ſix thouſand yéeres. And to prove that it ſhall not ſtand ſo long, they alleage the ſaying of our Saviour
Mat 24. 22. Chriſt, that for the Elects ſake the dayes of our affliction ſhall
Mar. 13. 20. be ſhortned. Again, where the Angell Uriel anſwered Eſdras,
4 Eſdr. 4. about three thouſand, five hundred yéeres after the creation of the world, that the time paſt was much more then the time to come: and where it was preſcribed in the Law, that about
Levit. 23. the evening of the firth day, the Sabboth ſhould begin. And as the Iſraelites were delibered from bondage by Moſes in the firſt yéere, ſo ſhall the Chriſtians be delivered from their wea-riſom bondage of this wicked world by Chriſt in the firſt age. Then come they to aime at a certaine yéere, comparing the time from the birth of our Savior Chriſt, unto his paſſion, be-ing 33. yéers, with the time that Luther and other godly men began to preach the Goſpell, till the great perſecution of the

members

members of Christ in Germany, by the Pope, and Charles the fift, being the like quantity of yeeres: And the time from his passion, untill the destruction of Jerusalem, a figure in the end of the world, being forty yéeres, with the time of the said persecution, till the yeere of Grace 1588. the like quantity of 40. yéeres. They note moreover, that in every 7. or 9. yéere of mans life, called Climacterian yeeres, do happen great alteration and dangers, divers famous men have ended their lives in the same, as Luther, Melancthon, Munster, and Peter Martyr, with divers others: so have there hapned every 7. and 9 age of the world great alterations and changes, and in the said yeere, 1588. the age of the world being divided by seven, maketh iust seven times nine, or nine times seven. Againe, after seven times seven, was alwayes the yéere of Jubile: hereunto agréeth an old Prophesie, recited by Melancthon, and translated out of Germanicall rime into Latine by Cyprian, and after Englished, as followeth: Levit. 25.

When after Christs birth there be expired,
Of hundreths 15. yeeres, eighty and eight:
Then commeth the time of dangers to be feared,
And all mankind with dangers it shall fright.
For if the world in that yeere doe not fall,
If Sea and Land then perish ne decay:
Yet Empires all, and Kingdomes alter shall,
And man to ease himselfe, shall find no way.

But leaving these learned men with their learned coniectures, whose iudgements are yet more tolerable then those mockers, which S. Peter speaketh of, who shall come in the latter dayes, and say, Where is the promise of his comming? For since the Fathers dyed, all things continue in the same estate wherin they were at the beginning: and let us content our selves with the words of our Saviour Christ: Of that day and houre, knoweth no man, no not the Angels in heaven, nor yet the Son himselfe, save the Father only. It is not for you to know the times and seasons, which the Father hath put in his own power. The day of the Lord will come as a theefe in the night, and as it was in the dayes of Noe and Lot, so shall it be in the day when the Son of man will come: they ate, drank, married, 2 Pet. 3.3,4. Mar. 13.32. 2 Pet. 3.10. Luk 17.26,27, 28.

Mat. 24. 37, 38. Gen. 7. Gen. 19. married, & were married & the floud and the fire came and destroyed them all. Yet our loving Redeemer, of a singular affection to comfort his poore afflicted members, hath forewarned us of certain signes & tokens which should appeare before his comming, by the course whereof we may easily conjecture the events following, as the comming of Antichrist, and his false Prophets, rumors of wars, hungers & pestilence, persecutions & troubles, abounding of wickednes, eclips of Sun & Moon, & the universall preaching of the Gospell: & left us an example of the fig tree, which beginning to bud, doth manifestly shew, that Summer is neere. And as beholding a man whose eyes wax dim, his eares deafe, his head bald, his face wrinkled, his haire white & hoary, his back crooked, his legs to fold under him his tongue to falter, his teeth to fall out of his head, his blood to be cold, & his body feeble & sickly, which are all incident to human nature: they be evident tokens to shew, that the end of his naturall liefe is at hand. Even so when we see these signes aforesaid, come to passe, they do most certainly premonish and forewarn all the people upon the earth, whom the ends of the world are com upon, that the day of the Lord is not far behind.

2 Thes. 2. 3. Mat. 24. Luke 17. Mar. 13. 28, 29.

That Antichrist is revealed, & al these signes & tokens past, all Christendom have felt the smart therof, & our present age can witnes. So many authors of sects, and brochers of divelish heresies, were never heard of before in any age from the beginning: who hath not either felt or heard, what rumors of wars, uproares & bloodshed in all Lands: For hunger & famine, Samaria, Jerusalem, and Sanuxurie, with a number of other places, where through extremity, they have bin driven to eate, not only venemous beasts & their owne ordure, but also their own children can testifie. Again, who hath not read or heard, what wonderfull strange eclips of Sun & Mone, terrible blazing stars, glittering Comets, dreadfull coniunctions of Planets, strange flashing of fire in the elements, & alteration of the heavens, resembling, as it were the countenance of the angry Judge. What raging & swelling of floods, feareful trembling & quaking of the earth, horrible tempests, vehement winds & unseasonable weather, what loathsome monster & other prodigious sights, contrary to the course of nature, so as it seemes

that

that all the creatures of God are angry, & threaten our destruction. All which, no doubt are Gods heralds of armes, to shew vnto the world, that himself is not far behind. Again the vniuersall preaching of the Gospel, in spight of Antichrist & his cursed crew, so as no nation can iustly excuse it selfe & say, they have not heard the sound therof. And yet notwithstanding such grieuous abounding of all wickednes, that if the Lord should not come quickly, no flesh should be saued: againe, the earth it selfe waxeth weake & feeble for age: & therefore not so fruitfull as in times past: plants & hearbes have lesse vertue. Againe the yeares do change their naturall course, every yeare bringeth forth new tidings, every liuing creature liueth shorter time then heretofore. This is called Ætas decrepita, and therefore euen by course of nature it must néeds be, that the day of the Lord is at hand, that our Redéemer is euen ready comming to iudge the earth to keep his generall Parliament of reformation, to search Jerusalem throughout with candle light, to reuenge the blod of his seruants, recompence their enemies as they have serued them, and reward them according to their wickednes. He commeth triumphing in maiesty and honour, with Angels, Archangels, & all the hosts of heaven: he commeth with the voyce of a fearefull trumpet at whose terrible sound, the very heavens shall move, the Seas shall roare, the clouds shall rent, & the earth shall tremble & quake: a consuming fire shal go before him, & a mighty tempest shal be stirred up round about him, when great Jericho shall be cast downe with the blast of Josuaes trumpets: when none shall escape safe but the house of Rahab the harlot, which received the messengers, that is to say, those penitent sinners which obediently receive the message of the Gospell, when all soules shall be ioyned to their bodies & gathered from the foure corners of the world to receiue iust reward celestiall or infernall: when every one shall be called to yeld account of his talent, how he hath imployed his wealth, wisedome, strength or beauty, to the benefit & profit of his brethren, how he hath ruled his affections, mortified his appetites, and behaued himselfe in his calling. When his obedient children shall be diuided from the wicked reprobates, & go meet their loving Redéemer in the clouds, of whom they

Mat. 13. 20.

Act. i. 11.

Apoc. 6. 10.
Psal. 94. ult.
Mat. 25. 31.
Mat. 24 30.
Apoc. 1. 7.
1 Thes. 4. 16.
1 Cor. 15. 52.
Esay 51.
Esay 65.
Apoc. 6. 14.
Psal. 50.
Iosua. 6.
Heb. 11. 31.

Mat. 24. 31.
Apoc. 20. 13, 14, 15.

shall heare that ioyfull sentence pronounced with a cheare full countenance, Come ye blessed of my Father, inherit the Kingdome prepared for you from before the foundation of the world was laid: when the wicked shall heare that dreadfull sentence pronounced of their angry Judge Depart from me ye cursed into everlasting fire, prepared for the devill & his angels: when they shall see & feele without them the world burning with fire, within them, the worme of conscience ever gnawing, above them their unappeasable Judge condemning them, beneath them, the horrible confusion of hell torments, prepared to devoure them, on their right hand their sinnes accusing them, on their left hand, the cruell enemy ready to execute Gods eternall sentence against them: then will they confesse (but too late) that the iudgements of God are true, & say, did not we heare of this? then will they cry unto the Lord, but he will not heare them, & desire the mountaines to fall upon them, but all in vaine, they will not do them so much pleasure: fire and brimstone, storm & tempest this shall be their portion to drink, there shall be weeping, wailing, and gnashing of teeth: whose dolefull & lamentable shrikes, horrible grievous grones, deepe hollow sighes, terrible loathsome looks, sorrowfull mourning complaints, sad melancholy thoughts, and heavy pensive conceits, no tongue is able to expresse: for they go to frie in perpetuall torments without remission, and utter confusion without redemption: The dreadfull place appointed for the execution of Gods vengeance, hath divers names in the holy Scriptures, most terrible to our senses, tending all to expresse unto us the grievousnes of punishment, as horrible darknes, unquenchable fire, unsatiable hunger, and the gnawing of a worm: to signifie the miserable oppression and hurling down, it is called Infernus, a dungeon of Gods wrath, or bottomles pit: to signifie the intollerable paine without ceasing or end, it is compared to a burning lake, the burning whereof is fire, and much wood, and the breath of the Lord as a river of fire and brimstone, doth kindle it: it is also called Gehenna, of Ge & hinnum, which signifieth a valley nie unto Jerusalem wherein was a Chappell, wherein the idolatrous Jewes did offer, and sacrifice their children unto a brazen image, called Moloch,

Mat. 25. 41. Rom. 9. 28.

Mat. 7. 22, 23. Wis. 5. Luk 13. 25, 28. Apoc. 6. 16. Ozeas 10. Luke 23. 30. Psal. 11. Mat. 25.

Esay 65.

Mat 8. 12. Mar. 9. 44. 2 Pet. 2. 4. Apoc. 9. 2.

Apoc. 19. 20. Esay 30.

Jer. 7. 8. Jer. 32. 1.

loch, which being made hot, inclosed them in the hollownesse thereof, & so slue them, & lest their shrikking should move any to pitty them, they made an hideous noyse with tabrets and drums, whereupon the place was called Topher: thus will the Lord speake to his enemies in his wrath, & ver them in his sore displeasure, when his faithfull obedient children shall passe the Emperiall heavens with their loving Redeemer, to joy in felicity for ever with Abraham, Isaac and Jacob, with all the number of godly Patriarks, the godly fellowship of the Prophets, the glorious company of the Apostles, the noble army of Martyrs, with Angels, Archangels, & all the joyfull troups of heavenly powers. The joyes of heaven are pleasant joyes, our eyes cannot see them, our eares cannot heare them, our hearts cannot conceive them, nor our tongues expresse them: as if a man should promise his horse a good banquet, they could imagine no other but provender and water to be their best cheare, because they know no daintier dishes: even so the naturall man, accustomed to the puddle of fleshly pleasure, his mind can mount no higher, to perceive, discerne, or understand the things that be of God, so as the joyfull pleasures of heaven are hidden from his senses. But seeing the wise men that came so far from the East, did joy so much to see Christ in the poore manger, it must needs be much more joyfull to see him in his state of glory. Seeing our vile corruptible bodies receive of his goodnes so many benefits and pleasures, to abbreviate our wearines in this wretched vale of misery, where every of his creatures doe serve us in their kind, no doubt our heavenly Palace, where wee shall see him face to face, containeth marvellous great and joyfull pleasures. Seeing we receive so many comfortable blessings in the day of sorrow and mourning, much greater shall our pleasures be in the joyfull day of marriage. Seeing the prison and painefull pilgrimage contain such things, much more shall we find in our heavenly paradise, when we shall depart from pain & misery, to joy & felicity, when death and griefe shall be clean taken away, and all tears wiped from our eyes. If a silly poore man wandring alone upon the mountaines out of his way, in the midst of a darke tempestuous night, void of cõpany, destitute of money, beaten

Psal. 2.
Mat. 25 46.
1 Thes. 4. 17.
1 Cor. 2. 9.
1 Cor. 2. 14.
Mat. 2. 11.
Apoc. 22.
1 Cor. 13. 12.
Iohn 16. 20.
Apoc. 21. 4.
Apoc. 7. 16, 17.

with raine, terrified with thunder, wearied with travell, stiffe with cold, famished with hunger, and wrapt in all kind of misery, should presently upon a sudden, be placed in a goodly rich palace, with cleare light, warme fire, sweet smels, soft beds, dainty meats, pleasant company, and delightfull Musicke to comfort and cheare him, who could expresse the sudden ioy of this poore miserable wretch? yet is it nothing in comparison of those unspeakeble ioyes prepared for Gods Elect children in his heavenly paradise, where is no serpent to tempt us any more, but glory without comparison, riches without measure, day without night, life without death, liberty without thraldome, solace without ceasing, and ioy without ending: to which Kingdome the eternall God, the Father, the Son, and the holy Ghost, bring us.

A PRAYER.

HElpe Lord, for there is not one godly man left, the faithfull are minished from amongst the children of men, they do but flatter with their lips, and dissemble in their double hearts, they are become abominable in their doings, there is no feare of God before their eyes. the Oxe knoweth his owner, & the Asse his masters crib, but our people will not know the judgements of the Highest. The Turtle, the Storke and the Swallow, do know their appointed seasons, but this people is without understanding. O Lord how wicked are these our dayes? if the very Turks and Infidels had heard the preaching, and seene the wonders that we have done, they had long ere this repented & amended their lives to our confusion. O Lord, we heare much with our eares, but our hearts remaine still as hard as flint stones, wee rather feed our fancy than our faith, Lord convert and amend us, create in us new and contrite hearts, adorne our eyes with the teares of true repentance, and give us grace in some measure to frame our lives according to thy heavenly will, that by the course which thou hast appointed for us in this vale of misery, we may yet at the end, come to live with thee in felicity for ever, through Jesus Christ our only Saviour and Redeemer, to whom with the Father and the holy Ghost, three distinct persons, & one eternall God, be all honour, glory, praise and thankes, for evermore, Amen.

A Paterne for Paſtours

THe office of a Preacher is a dignity of great reverence, honour and eſtimation. The holy Ghoſt doth call them the Angels of the Lord of hoaſts, diſpenſours of his ſecrets, Stewards of his houſhold, and fellow-workers with Chriſt himſelfe, Gods Trumpeters to ſound out his Word through the world, whoſe tongues are conſecrated to inſtruct the ignorant, comfort the weake, edifie the ſimple, defend the truth, confute hereſies, and vice and convert ſinners unto Chriſt. A calling mét for the beſt ſort of men: ſuch as are indued with comely perſonage, a grave countenance, a bold ſpirit, and a manly courage, a good vertuous nature, and civill behaviour, a learned man, and a fruitfull tongue. The Prieſts lips ſhould preſerve knowledge, that the people may ſeeke the Law at his mouth. About the ſkirts of Aarons Ephod were hanged golden bels, alwayes ſounding, to ſignifie that Preachers muſt be apt, and able to ſound out the word of truth. He muſt be no greene plant, but hard timber, well ſeaſoned with knowledge and experience, to inſtruct and teach ſoundly profound arguments and reaſons, to perſwade & diſſwade pithily, art and eloquence to ſtir up & delight pleaſantly, diſcretion and modeſty to order and governe politikely, not onely apt to flouriſh in a Pulpit, but able alſo to play his quarter ſtrokes, and defend his head Chriſt, eſpecially in theſe our dangerous dayes, when Satan is ſo buſie in ſowing of ſects and hereſies. He muſt therefore be well furniſhed with Canonicall authorities, pithy ſayings, apt ſimilies, fit compariſons, familiar examples, and pretty hiſtories meet, both for

Apoc. 2. 8. 12. 1 Cor. 4. 1.

Iohn 15. 15. Ezec. 33.

Eph 4. 12. Titus, 1. Mat 16. 19. Apoc. 1.

Levit. 21.

Mal. 2.

Exod. 28.

1 Tim. 3. 6.

for confortation, perſwaſion and delectation: for the multitude, as Horace ſaith, is like a monſtrous beaſt with many heads, and like diverſity of natures, and commonly the moſt part ignorant and fooliſh: who though the doctrine be never ſo wholeſome, yet without variety are ſoone dulled and wearied, ſo greatly is the nature of man delighted with novelties: that without change and variety, nothing ſeemeth pleaſant to his loathſome appetite. One kind of Muſicke, though never ſo ſweet, yet without variety is loathſome to the eares. One kind of meat, though never ſo dainty, yet without variety glutteth the taſt: and one kind of matter though never ſo well framed, yet without variety ſeemeth tedious to the hearers. And for that cauſe were figures firſt inuented, to refreſh the audience with pleaſure: and to this end ſerue Metaphores, Fables, and wiſe ſayings of Poets, and Philoſophers, which being rightly underſtood in ſenſe and allegory, and aptly applyed in time and place conuenient, containe very profitable leſſons, to inſtruct unto vertue and godlines, and as it were to ſpoyle the Egyptians of their Exod. 12. Iewels: and ſo are the arts of Logike an Rhetorike very neceſſary handmaids to Diuinity, where in are five things requiſite, as well in a Preacher as in an Orator. The firſt, invention to find out meet arguments and reaſons, to proove and confirme every matter, whereupon queſtion may ariſe. The ſecond, diſpoſition, to frame and diſpoſe the matter in right order. The third, Elocution, to adorne and beautifie the ſame with apt words and picked ſentences. The fourth, a good memory, to preſerue and keepe ſuch things as the wit hath conceiued. The fift, pronounciation, which is a moderate and ſeemely behaviour, both of voyce, geſture and countenance, with a comely motion of the body, and exactneſſe of ſpeech, ſo as the words doe agree with the matter, and the geſture with the mind, whereby the hearers are as much moued and delighted, as with doctrine it ſelfe. Demoſthenes being aſked what was the firſt, ſecond, and third points of an Orator, anſwered, Pronunciation: meaning that Art without utterance is to ſmall purpoſe. Some ſpeake ſhrill, ſhort and thicke, every word tumbling over in anothers

necke,

necke, much like the cakling of Jackedawes. Some are so fine and curious, as though every word should be waighed in a ballance. Some whewle and pipe so small, as though it were a pig whining for his breakefast. Some looke grim and stearne with the Welshmans wig, the Italian shrugge, and the precisian Snevill, as though he came to fray the audience. And some stand so long about instructing the soules, as though they had forgotten the people had any bodies, who doe not so much edifie as tedifie. Whereas a comely, grave and moderate behaviour in voyce, gesture, and countenance, with a cleane sensible tongue, to deliver his words plainly, distinctly, and modestly, with discretion to order the matter aptly, pithily and briefly, doth best instruct, soonest profit, and most edifie.

A good Preacher also must be wise, circumspect and discreet in choosing the seed most fit for the soyle: remembring, that as little children may not alwayes be fed with vineger & sharp sauce, but rather with milke and swæt pap: so though sometime it be necessary to bruise and mollifie the hard stony affections of mens hearts, with the rigour of Gods fearefull Judgements: yet rather to water them often with the swæt comfortable dew of his mercies in Christ, according to the wise Physician, who tempereth his bitter medicines with swæt strops. He must not be high-minded, wise in his owne conceit, nor curious in taking offence at every little trifle, but charitable in judging the best of all men, and patient in bearing the infirmities of evill men for common quiet sake: for from the beginning, the Church was never either so ripe in knowledge, or purged in manners, but that great imperfections remained. In the houses and families of godly Patriarkes were alwayes some wicked imps. Amongst eight persons in the Arke with Noah was one naughty packe. Amongst the twelve chosen Apostles with Christ himselfe, was one Judas: and therefore as if in Sodome there had beene found but ten good men the whole Citty had beene saved for their sakes: so though some of their fellow Ministers lacke grace to live as they ought, yet would charity rather beare with some bad, because of the good, then openly to deface & discredit their brethren

Rom. 12. 2 Tim 2. 24. 1 Cor. 13. Iohn 4. 11. 2 Tim. 2. 24. Gen 9. Mat. 26. Gen. 18.

because

Malè multos nocentes condonare, quam unum innocentem condemnare, Rom. 1. Rom. 14. 1 Tim. 5.

because of some bad: The spirit of wisedome is loving and gentle. The Apostle S. Paul would not have those that are endued with greater gifts, to disdaine their brethren having lesser neither an elder rebuked rigorously, nor accusation received against him under two or three witnesses: but forasmuch as we are all fellow servants, and none of us without his imperfections, he would have one to suffer and beare the weaknes of another, one to help and comfort another, that nothing be done through strife and vaine-glory, but in meekenesse of mind, every one to esteeme another better than himselfe: and

1 Cor. 12.

whereas we have diversity of gifts, and difference of administrations, as every one hath received the gift, so one to minister to another, every one to meddle with his owne busines, knowing that every one shall beare his owne burthen, & receive his reward, according to his owne labour: he that

1 Pet. 4. 10. 2 Thess. 4. 11. Gal. 6.

stands, to take heed lest he fall: as for his brother, whether he stand or fall, that pertaineth to his owne master, who bestoweth not his gifts alike unto all men, neither will he require tenne talents where he gave but one: to whom much is given, of him shall much be required. Some are endued with wisdome, knowledge & iudgement, to discerne truth from falshood, some with utterance, memory & boldnes to instruct with tongue some with godly devotion, Christian charity, and honest disposition, to teach by example of life & conversation. He that carrieth brick and morter may be a good mason, though not so expert as the maker of the building. He that diggeth the ground may be a good gardener, though not so cunning as he that draweth the knot: he that cutteth the timber may be a good Carpenter, though not equall to him that contriveth the house. Even so the meaner sort of Ministers, being honest men, working in the Lords vineyard in some measure, whether it be by writing reading or speaking without booke may be good Preachers, though not so fit for the Pulpit as those which are indued with greater gifts: and no doubt, their diligence in doing their best, shall be accepted with the poore widowes oblation. Though the Fletcher want strength to draw the Bow, yet is he a speciall meane to further shooting: though the Smith want skill to hold the Plough, yet is he a ne-

necessary instrument to helpe forward the worke. Though the whetstone cannot cut of it selfe, yet is it needfull to make sharpe the Sithe. So, though some want the gift of memory, and boldnes to instruct by preaching with tongue, yet may he be a profitable member in the Church by teaching with pen. Our God is loving and gentle, and taketh in good part the good will even of the poorest and simplest of his children, pardoneth their imperfections accepteth their obedience, and rewardeth them as liberally as the greater. Exod. 35. Mar. 20.

A good Preacher also must be carefull to keepe in credite the authority of his office, not to vary in doctrine from his Fellow-labourers, neither to minister any matter amongst the ignorant people, that may breede contention or discord. Finally, he must be a man of honest life and conversation: for none can effectually teach the way to die well except himselfe be such a one as liveth well. The Priests of the old Law were chosen without blemish, to signifie their lives without blame. The Apostle would have them well tryed to be honest men, and of good report, before they be admitted into that reverend function. He that will profit in teaching, must labour with both hands, or else as fast as the one doth gather, the other doth scatter: as the one doth build up, the other doth pull down: he must have both Urim & Thummim, knowledge and vertue, perswasion in words, and example in deeds, to thunder in doctrine, and shine in life & manners. True christian religion consisteth not only in bare preaching and dumb hearing, but rather in devout praying, vertuous living, and charitable working. It is naturally grafted in man to speake holily, praise good sayings, and desire rather to know much, than live well. Knowledge (no doubt) is a goodly gift, and a great blessing of God: yet knowledge without vertue, or learning without good living, are nothing else but as trees without fruit. At the last day we shall not be demanded how much we be knowne but how well we have lived. What availeth it a man to be able to define what faith & repentance is not having Gods holy Spirit working faith, and repentance in his heart: or to tell a faire smooth tale in words, and yet stammer in his deeds: or to have all the Scriptures & wit- Gal. 2. Ephes. 4. 14. Hiperius. 1 Tim. 3. Titus, 12. Levit. 21. Tit. 2. 7, 8. Mat. 21 3. Act. 10. Mat. 25.

ty sayings of Philosophers at your fingers ends: and yet want grace to live accordingly: or how is he able to govern others,
1 Tim. 3. that hath no power to governe himselfe? Unto the ungodly, said God, Why dost thou preach my Lawes, or takest my
Psal. 50. Testament in thy mouth, whereas thou hatest to be reformed? he that imployeth his tongue unto vertue, and his deeds unto vice, is like him that carryeth Treacle in one hand to resist death, and poyson in the other to take away life. A wicked liver, though his tongue be never so plausible, yet the infamy of his life decayeth all his doctrine and other gifts whatsoever: for if one prayse that he saith a number will blame that he doth. A Teacher without vertue, is compared to a painted fire without heat, or a faire visor put on a deformed face or the ship-wrights that made Noahs Ark to save others, yet perished in the flood themselves or an idiot standing by the Sea side, seeing strangers passe by in danger of the tide, cryeth unto them, away, away, the tide commeth: who looking backe, and seeing the sole stand still, begin to say one to another, surely, this fellow doth but jest, for if it were so dangerous as he saith, he would certainly make more haste away
Ierom. himselfe. S. Jerom saith, Majus est voluntatem Domini facere, quam nosse. A vertuous liver though he say little, yet is he a good Preacher, a good pillar of Gods Church, and a right Lay mans booke, whose honest life is a seale to confirme his doctrine.

Gods building is compared to a stone wall, the Magistrates & Ministers, unto squared stones framed on each side, and the people unto little ones, filling up in the midst: and if any of the squared stones chance to fall down, a number of the little ones will follow: even so, if the Magistrate or Teacher chance to fall, the people will after by heapes: yea, if the one do but lurch, the other will halt right downe: and therefore they especially must have their rough knobs of vices hewn away, and be closely joined together with the morter of unity and concord not onely in respect of themselves, but also of the common people, whose affections even by nature, doe give more credit to their eyes then their eares, and more aptly led by example then by perswasion: and therefore more

more availeth deeds without words, then words without deeds. That good Emperour Alexander Severus, having sent for Origen to instruct him in Christs Religion, would often say that the concord, humility, patience and charity, which he saw amongst the Christians, did more move and stir him up, to believe that Christ was the Son of God, then all Origens vehement and learned perswasions.

To conclude a good Preacher having a good living, must be a good house-keeper. Peter was three times commanded to feede his flocke, that is to say, by the iudgement of S. Bernard, with sound doctrine, honest life, and good hospitality. When John Baptist sent his Disciples unto Christ, to aske if it were he that should come, or that they should looke for another: he bad them go againe and tell John, not onely what doctrine they had heard, but also what workes they had seene, who did both feed the soules of his sheepe with heavenly doctrine, and example of vertuous living, and their bodies with materiall food of barley loaves and fishes, which did more winne the peoples hearts, then all his wonderfull miracles and divine Sermons which they saw and heard. A number in these dayes doe beare a great name of singular Preachers, with fine eloquent tongues: but we find not those good old Parsons that were wont to preach in the plurall number, by example of good vertuous living and charitable hospitality. The people doe heare much, but the poore cannot find their old releefe: saying Preachers are good, but doing Preachers are better: happy is that Parish, where both hitteth in one man. But whosoever will marke it, shall find, that a meane learned Parson of an honest conversation keeping a good house in his Parish, shall perswade and profit more in comming to one dinner, then the best Doctor of Divinity which keepeth no house, shall doe by preaching a dozen solemne Sermons. And that Gentleman who keepeth a good house in the Country, shall be in better credite with the people for his liberality, then the best Orator or Lawyer in England for all his eloquence. We see by daily experience, that the Commons are not so loving, trusty, nor obedient to their Superiours, as they have bene in times

Iohn 21.

Bernard.

Mat. 11.

Mat. 14. 16.
Mar. 6. 37.
Luk 3. 11.
Rom. 12. 13.
1 Pet. 4. 9.
Heb. 13. 2.
Tobias 4.
Ioh. 6. 26.

None will kicke but the covetous, that are more liberall of their words, then of their victuals, or their tongues then their purses.

past: the chiefe cause whereof (no doubt) is this, whereas heretofore they have found good cheare to satisfie their hunger, they find nothing now but faire houses, and faire words, without either care of their cause, or filling of their mawes. It is a true Proverbe, Where the gate of the Magistrate is shut against the subiect, there the heart of the subiect is shut against the Magistrate.

3 King. 12. Touching the younger sort of Ministers, it is a dangerous thing for them to be ripe too soon, and presume to venture upon waighty causes: such selfe-willed and selfe-learned, become hurtfull members in the Church. Where wise men can kéep moderation and order, such rashsoles, through ignorance fall often into errors: It is an old Proverbe, the more foole, the more impudent: ignorance hath alwayes the boldest face: empty vessels make loudest sound, and such as have least to say are commonly most bold to speake: none so forward as blind bayard. Unskilfull Hipercian blushed not to trouble Mercurie with his rusticall dances before whom cunning Orpheus was ashamed to tune his Harpe: such arrogancy (no doubt) hath beene a great hindrance unto learning. Many might have come to wisdome, if they had not thought themselves there already. There is a certaine foresight unto the which unripe yéeres can never come, till age bring discretion. Our iudgements are but weake, our appetites variable, our senses deceivable, and our desires unprofitable: the dayes of our life are short and evill, and the knowledge we learne in long time, imperfect and full of errors: for, as it is proper to God only, not to erre, so it is naturally given unto man, seldome to hit the truth. And therefore yong men can not be déep of iudgement, because wisdome is gotten by experience, and experience in long time. Truth is called the daughter of time, and time the mother of truth: he is wise that can perceive his owne ignorance. S. Bernard allowth better of him that humbly confesseth his ignorance, than of him who proudly presumeth of his knowledge. It is more tollerable (saith D. Some) to open the Church doze to a simple Minister, than the Pulpit to a presumptuous Preacher: the ignorant are evill, the negligent worse, but the impudent and haire-braind worst of all. S.

Bernard. D. Some. There is more hope in a foole then in him that is wise in his owne conceit. Prov. 26.

Paul

Paul would take upon him to know nothing, but Christ crucified, & his owne infirmities. S. James would have men quick and ready to heare, but slow and circumspect to speak. S. Peter exhorteth young men to decke themselves with humility and lowlines of mind, and to submit themselves to their elders: so saith Jesus Syrach, go not from the doctrine of thy elders: and in another place, despise not the Sermons of such elders as have understanding (saith he) but acquaint thy selfe with their wise sentences, for of them thou shalt learne wisdome: the Prophet Esay in his time thought it a thing intolerable, for pricke eared boyes to presume against their elders, or persons of low degrée against the honorable. Wise Socrates confessed, that all the time he had béene student in Athens, hée had learned onely this lesson, to know that he knew nothing: who noting the heat and rashnes of youth, affirmed it the greatest vertue in a young man to acknowledge his owne weaknes, & to attempt nothing too much: Pythagoras inioyned his scholers to five yeeres silence, before they should take upon them to teach o hers: Plato maketh Sara the image of divinity, and Agar the figure of humane sciences, as necessary handmaids: wishing young men to dwell very long with Agar, before they venture upon Sara, who will not be fruitfull till riper yéers: a good trée is not known by the leaves and blossomes in Spring-time, but the fruits being thorough ripe in Harvest: Christ himselfe remained thirty yeers in vertuous living, before he began to publish his doctrine to the world: so he that will be a fruitfull Teacher, must first win the name of a good vertuous liver. As déep waters seeme not to runne because of their stilnes: so when Art and learning is planted in a good vertuous nature, he croudeth not in to utter his stuffe, till age bring experience: and such in time become ancient grave Fathers of profound iudgement, who having skill to discerne, cunning to instruct, and discretion to governe, are men only fit and next for such a reverend function & chargeable office, as a publike Preacher is. It were much better for the younger sort of Ministers to forbeare Pulpit, and give themselves to distinct reading of the holy Scriptures and godly Homilies & use catechizing, which is a very profitable kind of teaching,

1 Cor. 2.
Iames, 1.
Eccles. 4.
Eccles. 8.
Esay 3.
Luk 3. 23.

till age bring discretion, and learne to prate lesse, and live better. But they are so greatly delighted in hearing themselves speake, that they disdaine publike reading of the holy Scriptures, and condemne it as a thing intolerable, as though it belongs not to the preaching of the Gospell, which is nothing else but to teach and instruct the children in faith & good manners: and whether it be done by writing, reading or speaking without booke, so they be taught, the spirit of God doth worke effectually, as well by the one as the other, though not in like measure: When S. Paul did write to the Romanes, no doubt he preached unto them: when Esdras read Moses Law unto the people, no doubt he preached unto them: when Baruch read Jeremies Sermons unto the Israelites, no doubt he preached unto them: when Josua read the whole Law before the congregation, no doubt he preached unto them. Moses had in every City those that preached him (saith the Evangelist) seeing he was read in the Synagogue every Sabboth day: the Apostle S. Paul exhorted Timothy to give attendance as well to reading as exhortation and doctrine, charged the Thessalonians that his Epistle should be read unto all the brethren the Saints, and taught the Ephesians that by reading of his Epistle, they might know his understanding in the Mistery of Christ. Tertullian called the reading of the Scriptures, the feeding of our faith): the Evangelist saith, they were written for our learning, that we might believe and live, and are so plaine and easie (saith the Psalmist) that they give light and understanding even to the simple: wherein our Saviour Christ hath plainely revealed unto us his Fathers will, and made his name manifest unto men: happy is he that readeth (saith he) and those that heare and keepe the Prophesie of this booke: and if the holy Scriptures seeme darke or hidden to any (saith the Apostle) it is only to those that are lost, whom the God of this world hath blinded: and I think verily that a mans conscience is more moved better edified, and soundlier satisfied by the onely words of the Text distinctly read, then by long tedious discourses of mens inventions, & more profited by reading of one godly Homily, wherein the truth is plainly opened and proved, and false doctrine confuted, being well penned

Chitreus.

2 Esdr. 8.
Exod. 24.
Deut. 31.
4 Reg. 33.
Baruc. 1.
Ier 36.
Iosua 8.
Act. 15. 21. 23. 27.
1 Tim. 4. 13.
1 Thess. 5. 27.
Eph. 3, 4.
Tertullian
Iohn 20.
Psal. 119.
Apoc. 1.
2 Cor. 4.

penned in good method and order to helpe the memory, then by a dozen of ſuch verball, unlearned and contentious Sermons, as daily proceed from our young fantaſticall upſtarts, which by wreſting, adding and diminiſhing at their pleaſure, doe rather engender malice and ſedition in the hearts of the hearers, then worke any good effect. The word doth not edifie the leſſe, becauſe the eye of the ſpeaker is turned downe to the booke, but rather the booke is a meane to keepe his tongue within compaſſe of truth: and ſure it were much better for the people to be but meanely fed with good wholeſome dyet, then puft up fat with meate infected with poyſon: courſe houſhold bread is more healthfull then fine manchet mixt with gravell: as of ſound & godly knowledge with meekenes, charity & true devotion. I wiſh they had more then they have, ſo were it better, that of ſuch knowledge as makes theſe hot talkers and contenders to ſwell ſo big and ſeeme ſo wiſe in their owne conceits, they had leſſe then they have: they ſtarve not for too little, but rather ſurfeit with too much.

Touching our women Preachers, I bluſh in their behalfe, in calling to mind the unſhamefaſt boldnes of that ſex in this our crooked age: women are taught in the holy Scriptures not to imitate their grandmother Eve, in uſurping the office of teaching, neither the example of their ſiſter Miriam in grudging againſt Moſes, neither ſuch proud Jezabels as boldly dare uſurpe the name of a Prophetteſſe, to deceive the ſervants of God, neither ſuch idle tatlers & buſie bodies, as wander about from houſe to houſe, ſpeaking things which are not comely, whoſe eares itching for novelties, do get them a heap of Teachers after their owne luſts, ever learning and never able to come to the truth, having a ſimilitude of Godlines, but have denied the power thereof, neither to pomp themſelves in gorgeous attire like proud lecherous Venus, or Hellen of Troy, who were more honored for their beauty, then their honeſty: but in the feare of God to learn in ſilence with all ſubmiſſion, and if they doubt of any thing, to aſke their husbands at home, to decke themſelves with the modeſt ſobriety of Anna, the humble obedience of Sara, and the ſhamefaſt chaſtity of Suſanna: not bolones in women, but bluſhing is the right colour of vertue.

Gen 3. Numb. 12. Apoc. 2. 20. 1 Tim. 5. 13. 2 Tim. 4. 2 Tim. 3. 5. 7. 1 Pet. 3. 3. 1 Tim. 2. 11. 9. 1 Cor. 14. 34, 35. 1 King. 1. Gen 18. 1 Cor. 3. 1 Pet. 3. 1 Cor. 1. 10, 12, 13.

Final.

Finally, the Apostle exhorteth us to avoid strife and contention, and study to be quiet and agree together, because we are brethren: Brethren by nature, brethren by calling, and brethren by Religion, having all one God to our Father, one Catholike Church to our mother, and one Jesus Christ to our Redeemer, all branches of one vine, sheep of one fold, and fellow servants of one house, all partakers of one baptisme, one faith, and one hope of salvation. Let us therefore say one to another, as Abraham said to Lot, I pray thee, let there be no strife betweene thee and me, neither betweene thy heardmen nor mine, for we are brethren. O how good and pleasant a thing it is (saith David) for brethren to dwell together in unity? By this shall all men know you to be my disciples (saith our Saviour) that you love together as brethren. It is written how the mother of Seneca seeing two of her sonnes having their daggers drawne in their hands, the one ready to slay the other, caught them both in her armes, and shewed them her breasts: My deare children (quoth she) what do you? behold my breasts that nurst you both, you are brethren. Even so the Church of God, which hath nursed you with her breasts, and brought you up in the knowledge of the truth, most earnestly doth desire and beseech you with her teares, that as you will have her continue your loving mother, you will be kind and gentle one to another, and live together as brethren agree together, as children of one family, joyne together as stones of one building, grow up together as imps of one stock, hold together as members of one body, and one helpe to beare anothers burthen as fellow labourers of one worke: that with one heart, one will and one voyce, we may together praise, honour and glorifie our loving Redeemer for ever, Amen.

Eph. 4. 4. 5. 16.
Phil. 3. 16.
Gen. 13.
Psal. 133.
Iohn 13. 35.
1 Pet. 2. 5.
Eph. 2. 20.
Ioh. 15. 5.
1 Cor. 12.
Mat. 20.

FINIS.